

Periodical

AMERICA

PUBLIC LIBRARY
NOV 25 1942
DETROIT

Egypt, International Pawn, Wants Only Independence

Thomas O'Shaughnessy

Secularism Is the Menace To Hopes of a Better World

Benjamin L. Masse



The History and Mystery of the Rota Babies Are Out and Old Men Are In So You Think It's a Dog's World, Eh?



EDITORIALS:

**VICTORY
AND PEACE**

**SCUTTling
DEMOCRACY**

**ITALY'S
LIBERATION**

**THANKSGIVING
DAY**

**CATHOLICS
ARE CITIZENS**

**WITH POWER
AND MAJESTY**



A CATHOLIC REVIEW OF THE WEEK

VOLUME LXVIII

15 CENTS

NUMBER 8

Ratisbon Liturgical Publications

Made in U. S. A.

OFFICIUM FESTORUM NATIVITATIS EPIPHANIAE DOMINI, ETC.

18mo, 4 x 6 inches.

Black Sheepskin, gilt edges Net \$3.75

OFFICIUM FESTORUM PENTECOSTES, SS. CORPORIS CHRISTI, ETC.

18mo, 4 x 6 inches.

Black Sheepskin, gilt edges Net \$3.75

OFFICIUM MAIORIS HEBDOMADAE

18mo, 4 x 6 inches, Sine Cantu.

Black Sheepskin, gilt edges Net \$3.75

FOR PRIESTS

OFFICIUM PARVUM BEATAE MARIAE VIRGINIS

(Without Office of the Dead)

Edition in 48mo, size 3 x 5 inches.

Black Sheepskin, gold edges Net \$1.75

THE SAME BOOK with Office of the Dead in
18mo. 4 x 6 inches

Black Sheepskin, gold edges Net \$2.75

MISSAE DEFUNCTORUM

In Large Quarto. Size, bound, 9 x 12½ inches.

Black Cloth, with gold cross and edges
Net \$3.50

Black Sheepskin, with gold cross and edges
Net \$7.00

In preparation:

READY MARCH 1943

MISSALE ROMANUM

A REPRODUCTION OF THE

RATISBON EDITION

IN LARGE QUARTO, SIZE 9 X 12½ INCHES

BINDINGS AND PRICES:

Black Sheepskin, gold edges Net \$30.00

Red Sheepskin, gold edges Net 30.00

Red Turkey Mor. gold edges Net 35.00

ADVANCE ORDERS SOLICITED

FREDERICK PUSTET CO., INC.

14 Barclay St., New York

436 Main St., Cincinnati, O.

"Here is a man speaking. Here is a rousing,
rallying war-cry for American Catholics."

—*The Commonwealth*

The Road to Victory

by

Francis J. Spellman

*Archbishop of New York, Military Vicar
of the Armed Forces of the United States*

"One of the finest expressions of our war
effort to date. Archbishop Spellman has per-
formed a great service for every freedom
loving citizen through the writing of this
book."—*Boston Traveler* \$1.75

*The Author's Royalties Donated to
Army and Navy Relief*

at all bookstores

CHARLES SCRIBNER'S SONS, NEW YORK

HEADQUARTERS FOR

BLACK and OXFORD GREY CLOTHING

BE PREPARED — ORDER NOW!

**Black Topcoats and
Oxford Grey Topcoats**
\$24.75 . . \$29.75

**Black Suits, Oxford Grey Suits,
Black Overcoats and
Oxford Grey Overcoats**
\$29.75 . . \$34.50

BOHAN-DUNN, INC.

MEN'S CLOTHING

170 FIFTH AVENUE, NEW YORK CITY

Corner 22nd St., Entire 2nd Floor

GRamercy 5-4736

Open to 6 — Thursday to 9

(EIRE CLOTHES TOO)

IT WILL PAY YOU TO KNOW PAT AND JIM

AMERICA

A CATHOLIC REVIEW OF THE WEEK

NOVEMBER 28, 1942

WHO'S WHO

THOMAS O'SHAUGHNESSY knows the people of the Near East from living among them and speaking their tongues. From 1938 to 1940 he studied Arabic and Oriental languages in Beirut, Syria, later supplementing his experience in the Republic of Lebanon. His account of foreign rule in Egypt—told with an unbiased understanding of British necessity and Egyptian national aspirations—has special pertinence at this moment when we are fighting in North Africa. . . . BENJAMIN L. MASSE contrasts the post-war world visioned by secular "liberals" with the points raised by Pope Pius XI in *Ubi Arcano*. . . . T. LINCOLN BOUSCAREN brings to his exposition of the famous Roman Rota a wide knowledge of both civil and canon law. Before becoming a member of the Society of Jesus, Father Bouscaren practised law in Ohio and Oklahoma. He has since taught Canon Law at the Gregorian University in Rome and at West Baden, Indiana. At the present time he is teaching at Mundelein, Illinois. . . . PETER P. KINESE is a lollipop and knows it. Too decadent to have the courage to sign his real name, he still yelps from the depths of his disgrace for pity from the doggy women who have ruined him. . . . COL. CONRAD H. LANZA, formerly an instructor in strategy in the Army Staff College, presents a sketch of French North Africa. . . . PAUL L. BLAKELY paints a dire picture of an America of old people in the future, based on vital statistics and medical forecasts. . . . PHILLIPS TEMPLE, Librarian, Riggs Memorial Library, Georgetown University, held a former post in the Pratt Library, Baltimore. He has recently been appointed National Chairman of the War Activities Committee, Special Libraries Association.

THIS WEEK

COMMENT	198
The Nation at War.....Col. Conrad H. Lanza	201
Washington Front.....Wilfrid Parsons	201

ARTICLES

Egypt Watches the War Go By and Dreams of Independence.....Thomas O'Shaughnessy	202
False Prophets of Secularism Would Wreck the World Again.....Benjamin L. Masse	204
What the Rota Is and How It Works.....T. Lincoln Bouscaren	206
So You Think It's a Dog's World!.....Peter P. Kinese	207
French North Africa.....Col. Conrad H. Lanza	208
Babies Out and Old Men In.....Paul L. Blakely	209

EDITORIALS

Victory and Peace . . . Scuttling Democracy . . . Italy's Liberation . . . Thanksgiving Day . . . Catholics Are Citizens . . . With Power and Majesty.	210
--	-----

LITERATURE AND ARTS

The Fatalism of Joseph Conrad..Phillips Temple	213
--	-----

BOOKS REVIEWED BY 215

G. B. S.: A Full Length Portrait.....J. Gerard Mears	
This Is the Enemy.....George T. Eberle	
Memories of Happy Days.....John LaFarge	

THEATRE FILMS CORRESPONDENCE PARADE

Editor-in-Chief: FRANCIS X. TALBOT. *Executive Editor:* JOHN LAFARGE.

Associate Editors: HAROLD C. GARDINER, J. GERARD MEARS, BENJAMIN L. MASSE, W. EUGENE SHIELS, CHARLES KEENAN.

Contributing Editors: PAUL L. BLAKELY, WILFRID PARSONS, WILLIAM A. DONAGHY.
Editorial Office: 329 W. 108TH STREET, NEW YORK CITY.

President of the America Press: FRANCIS X. TALBOT. *Treasurer:* DANIEL M. O'CONNELL.
Business Office: GRAND CENTRAL TERMINAL BUILDING, NEW YORK CITY.

AMERICA. Published weekly by The America Press, Grand Central Terminal Bldg., 70 E. 45th St., New York, N. Y., November 28, 1942, Vol. LXVIII, No. 8, Whole No. 1724. Telephone MUrray Hill 3-0197. Cable Address: Cathreview. Domestic, 15 cents a copy; yearly \$4.50; Canada, \$5.50; 17 cents a copy. Foreign, \$6.00; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under Act of March 3, 1879. AMERICA, A Catholic Review of the Week, Reg. U. S. Pat. Off.

COMMENT

DARLAN, de Gaulle, Giraud, Laval, Pétain—it is a bold and prophetic man who can docket them and their motives neatly, in the confusion that lies behind the confusion of war. Prudence and the element of time will clear up the picture; but hasty, cut-and-dried decisions will not. Rather, such will cost lives and set back the cause of democracy. Mr. Willkie, in his speech of November 16, wanted to know if we have to “keep quiet when we see our State Department’s long appeasement of Vichy.” That awful word—appeasement—is a slovenly tab, an obstacle to direct thinking. Because, if one thing is clear about the whole Vichy business, it is that the policy of the State Department has been vindicated. Granted that it was not inspired by the highest motives of Christian charity; granted that it was a policy of expediency; it was also a policy of wisdom. It was defended consistently in these columns. We have asked here for a spirit of fairness; for an honest facing of the fact that Pétain was between the bayonet and the wall—above all, for consideration for the millions of Frenchmen who were, and are, without contradiction, loyal both to Pétain and to the United Nations. That the State Department never yielded to the frantic exhortations of the *New Masses*, the *Daily Worker*, and other more respectable, if equally misdirected, sections of the press, to brand Pétain and all his supporters as “traitors,” is bearing fruit now in Africa. With few exceptions, the resistance there by the French seems to have been a token opposition—to save the Frenchman’s keen sense of honor. Had Pétain been utterly destroyed by hasty steps from Washington, we might not now have, as please God we do have, a base from which to crush the Axis. Patience and long thought, Mr. Willkie to the contrary notwithstanding, have won.

— — —

COMMEMORATING the seventh anniversary of the Philippine Commonwealth, President-in-Exile Manuel L. Quezon issued a statement on November 14. He recalled the gallant memory of the 95,000 Filipino soldiers who fought under General MacArthur, 20,000 of them dying on the field of battle. Nobody forced them to fight, President Quezon pointed out, but their compelling motive was the preservation of the large measure of freedom which they already enjoyed, and the hope of the complete independence which was to have been theirs in 1946, according to the Philippine Independence Act. They trusted their American rulers and cooperated with them completely, because the whole tenor of American supervision in their Islands had been a record of fair dealing. Years before its formulation, said President Quezon, the Americans were practising the principles of the Atlantic Charter. In the post-war world, concluded

Mr. Quezon, the United Nations can take a page from the governmental book of the United States in the Philippines. Our overlordship there has been a kind of imperialism; but it was honestly directed to the day when the Filipino nation shall finally acquire the international stature which would make self-determination feasible. Mr. Quezon paid us a great tribute and made a profound suggestion of a basis for internationalism.

— — —

HOARDING of cash by individuals has Government fiscal experts badly worried. Despite a vigorous educational campaign, carried on by both public and private agencies, the people as a whole have shown a disturbing lack of interest in the relation of liquid savings to an inflationary rise in prices. While signs of a spending spree, which would blast price-ceilings skyhigh, are fortunately lacking, the dread possibility remains that well-heeled consumers may decide suddenly to turn their hoarded cash into goods. The case for forced savings thus becomes daily stronger, and it seems only a question of time until Secretary of the Treasury Morgenthau will be forced to abandon his almost exclusive reliance on voluntary purchases of war bonds. During July, August and September, the savings of individuals, held in the form of currency and checking accounts, amounted to almost \$4,000,000,000. During the same period of time, purchases of all kinds of Government securities, including war bonds, equalled only \$2,800,000,000. If this condition is permitted to continue, the Government will obviously have to depend more and more for the money needed to meet its enormous bills on loans from the commercial banks. Since such borrowing is also an inflationary factor, there seems no way out of the situation except a form of forced savings, imposed at the source on all wage, salary and dividend payments. Perhaps the people are not as far ahead of Washington as they are generally reported to be.

— — —

NEWSPAPERS just arrived in this country from the Southwest Pacific carry an interesting story of cooperation among religious groups in Australia. At the invitation of an Anglican Bishop, the Catholic Church was officially represented at a “Religion and Life” Convention held the week of September 6 at Newcastle. The Religion and Life Movement, it should be stated, is the Protestant counterpart of the Catholic “Sword of the Spirit” organization. Although these two groups are linked in England by a Joint Standing Committee, this is the first instance of collaboration among religious groups in Australia. Commenting on the presence of a distinguished Catholic layman, with the per-

mission of ecclesiastical authorities, at the New-castle Convention, the editor of the *Melbourne Tribune*, said:

That the invitation has been made, and has been favorably entertained, obviously implies no sacrifice of principle on either side, but simply the recognition that the common danger which hangs, today, over the whole of Christendom must be met, as far as possible, by united action in maintaining the great truths and values which we share.

The writer goes on to say that unless those who believe in a Christian civilization express their unity in the form of an alliance, and undertake active collaboration, the divisions of Christendom will continue to serve the purposes of its secularist enemies.

— — —

MOBILIZATION of the Spanish armed forces brings into sharp focus the widely divergent American views on the Franco regime. Evidently the test is near, for that impoverished country could ill afford the military luxury of thousands in arms unless some serious danger impended. Though we have small means of divining the counsels of State in Madrid, one element in the picture seems well defined. As Franco said in his decree announcing the decision to arm, these "precautions will assure the maintenance of peace in our territories." There is no threat to these territories from the side of the Allies. But beyond the Pyrenees several armored divisions reportedly "guard the frontier." The Fuehrer has evidently not learned enough from his reading of the Napoleonic campaigns—a Russian retrospect would certify that remark—and his shadow over the Bay of Biscay may point to an attempt to better the record of 1811 and the Peninsular Wars. This time an invaded Spain will have the proper reply for the conqueror.

— — —

SPEAKING on the function of the university in war-time, President Robert M. Hutchins of the University of Chicago made a frank comment:

We need technology to win the war, but technology will not win it. And technology alone will not establish a just and lasting peace. What will win the war and establish a just and lasting peace are educated citizens.

... I reject in the strongest terms Mr. McNutt's assertion that non-essential courses must be replaced by subjects of immediate utility in winning the war. The courses which will be of greatest value in winning the war are not those of immediate practical utility but those which will teach you as citizens to think.

With our young men about to be militarized, there is great danger that the schools to which many of them will be committed may be expected to become merely instructors in utility courses. The policy would lack foresight. As the speaker noted, our great menace has been the ignorant specialist. "We must become educated before we can become experts." Along with the necessary technical courses, the students should have a curriculum based on the cultural heritage of mankind, the essential groundwork for learning to think.

IN this connection it is worth the while to note that our smaller colleges stand in great peril. Should a large number of them cease to exist, untold harm would fall upon the country. They have a special character that cannot be found in the huge tax-supported school. They have certainly been an important base of democratic life in America. Comparison with England may not be adequate in all respects, but it is a fact that in British universities, despite three years of war, registration of women has remained constant, while that of men has fallen only thirty-three per cent. Fifty of our colleges had closed before November 7 of this year. Many more foresee imminent collapse. Some public men think that the State can create others in future years, but these statologists can have had little to do with educational planning and administration. A college is a very human thing, not subject to official fiat. Long thought should be given to the problem, lest our colleges, product of sacrifice and patient, earnest effort, vanish from the face of the country.

— — —

THE Archbishop of Canterbury's speech at Birmingham on November 14 showed a realization of those fundamental defects in our present economic system which came under fire in Pius XI's *Quadragesimo Anno*. The Pope had denounced the separation between the ownership of wealth and its managing; the leaders of our economy had the managing of vast sums which they did not own, while the owners of the money had little to say as to its actual disposition. Said the Anglican Archbishop:

... the question of ownership is becoming steadily less important compared with that of direction and management. For these are coming increasingly to be divorced from ownership, and what matters is that those who direct and manage should regard themselves as servants of the public and partners of all others rather than as agents for the owners.

Again his words were reminiscent of Papal doctrine when he declared:

It [the economic sphere] must be ordered not primarily with a view to its maximum effectiveness as an economic machine, but with a view to the best attainable human relationships.

The Archbishop has been criticized for "meddling with the affairs of Caesar." At Birmingham he spoke as "an individual and not as an interpreter of Christian principle"; but he insisted that the Church has full right to speak where the Christian life is involved.

— — —

READERS of Thomas O'Shaughnessy's article on Egypt in this issue will find reassurance for future harmony as well as present war needs in the promise contained in a letter from Sir Miles Lampson, British Ambassador, read by Egypt's Premier, Mustafa Nahas Pasha, at the opening of the Egyptian parliament on November 19. Egypt, says the Ambassador, is assured "a footing of equality at all the peace negotiations which directly affect her interests." The Premier, on his part, praised the Anglo-Egyptian treaty, reaffirmed his loyalty to it.

UNCOMPROMISING prosecution of the war and an intelligent awareness of the problems which will come out of it, are the two topics which stand out in "The Bishops' Statement on Victory and Peace." This document emerges from a meeting of the Catholic Hierarchy in Washington in which 102 ranking ecclesiastics took part. There can be no cessation of our war effort, as defeat would mean "a slave world." But full confidence in our power to win is tempered with concern over the post-bellum reconstruction. The Bishops urge the "serious study of the peace plans of Pope Pius XII, which insist that justice be inspired by love." No totalitarian system, Nazi, Communist or Fascist, can "write a real and lasting peace." The Bishops also declare that the absorption of mothers, especially young mothers, into industry should be allowed only as a last resort. Expressing horror at the treatment of Poles and Jews by the Nazis, the Bishops plead for the rights of minorities, specifically the Negro minority here at home. They send cordial greetings to their episcopal brethren of South America and hope that the day of inter-American misunderstanding has set.

TOLERANCE not only because of high religious ideals, but also for purely practical reasons, was urged on a luncheon meeting of the National Conference of Christians and Jews, by Monsignor Fulton J. Sheen. We have entered an historical phase "in which there will be no persecution of Jews without persecution of Christians," said the orator. On the high plane of religion, further, none can be either Christian or Jew if he harbors hate in his heart.

NOTRE DAME University will enter wholeheartedly into the spirit of Thanksgiving Day this year, since that date marks the one hundredth anniversary of the arrival of the Very Rev. Edward Sorin, C.S.C., and his companions, at the present site of the University. This centenary year, officially opened by the Reverend President, Hugh O'Donnell, C.S.C., on September 20, will close in September, 1943. On Thanksgiving Day, Bishop Noll of Fort Wayne will celebrate solemn pontifical Mass, with Bishop Ritter of Indianapolis and other dignitaries, ecclesiastical and civil, in attendance.

ENGLAND is pointing the way toward post-war social welfare. The Conference of Catholic Industrialists, convened in Oxford, unanimously endorsed basic minimum wage scales sufficient to support a normal family. The Bournemouth Union of Christian Thought and Action, representing Catholics, Anglicans, and Free Churchmen, went further and presented an "irreducible minimum" on which Christians would support any political party. The statement, drawn up by a Jesuit priest and an Anglican clergyman, listed nine points in their program: natural rights, precedence of individuals and families as social units, freedom of conscience, prevention of sexual propaganda, publication of names of those who own all organs of publicity, the right of private property, state ownership of public

utilities strictly so-called, restriction of state interference in private ventures where state supervision is sufficient and, finally, the state right to issue credit and exercise control over the import and export of capital.

BECAUSE of the economic problems which now vex us and which will increase as time goes on, a project was drafted last year for the establishment of a group, designated the American Catholic Economic Association. An organizing committee, under the honorary chairmanship of Monsignor Ryan of Washington was formed, and has already prepared a final draft of Constitution and By-Laws. First annual meeting of the Association will be in Cleveland, December 28-29. It will bring together experts on economic questions, clerical and lay. The Association's function will be to equate scientifically economic and other values; to bring the light of Christian social principles to economics; to interrelate economic and social sciences; to encourage research and writing for the dissemination of real knowledge on these matters; to reduce social principles to definite practical programs and to interpret American economists to foreign economists, especially those in South America.

UNDER personal command of Pope Benedict XV, with his world-wide crusade blessed and praised by both Pius XI and Pius XII, Father Mateo, of the Society of the Sacred Hearts of Jesus and Mary, is a missionary of a transcendental sort. Preacher of the devotion to the Sacred Heart of Jesus, he has traveled to all parts of the world, calling men to their high destiny of sanctity. Delayed in the United States by the war, he has been conducting retreats for priests in the West and Mid-West. In a recent interview in the *Far East*, he declared that he had discovered in the American character "rich material" for sanctity. He praises us for our "marvelous docility and generosity . . . and beautiful simplicity." It is Father Mateo's impression that Heaven is shaping America towards some great purpose.

TWENTY years before the Proclamation of Emancipation, an Institute of Catholic ladies was founded to succor the Negro. On November 21, at St. Louis Cathedral, the centenary of the Sisters of the Holy Family will be commemorated. Writing to the Superior General of these Sisters, Archbishop Rummel of New Orleans paid them high tribute for their "marvelous record of zeal and generosity." Despite their century of existence, the Sisters are still without an "adequate Motherhouse and Novitiate," said the Archbishop, and he added:

Gladly, therefore, do I indorse your plan to appeal in connection with your Centenary Celebration not only to the closer friends of your Community, but also to the friends of your Colored Race, to whose welfare your Sisters have devoted themselves so wholeheartedly and unselfishly.

It was the tireless zeal of these Sisters, Archbishop Rummel explained, which made them so long neglect their own community needs to attend to the needs of others.

THE NATION AT WAR

THE invasion of Algeria by our forces was preceded by a secret visit, made in October, by our Lieut. General Mark W. Clark who, well supplied with funds, had a hidden interview in Algeria with French officials. He so carefully prepared the way that when the Americans arrived on November 8, the commander of the fort on the west side of Algiers was waiting at the gate to usher the Americans in, while, on the east side, our troops marched right into the main airfield. No Americans were hurt. Some British were, as one French commander did offer opposition. When, in the evening, American troops arrived at Algiers itself, the city surrendered. Negotiations followed, as the result of which Oran, where there had been opposition, surrendered on November 10, and Morocco, which had made stiff opposition, gave in on November 12. Since then, the local French have collaborated. This does not yet apply to Tunis. A British Army, with some American troops, is at the Tunisian border. Opposite it, an unknown number of Axis troops have arrived. A strong Axis effort has been made, with submarines and planes, to interfere with our advance by sinking ships bringing our troops and supplies. Unfortunately this has had some success.

The British 8th Army continues on from Egypt into Libya, meeting no serious opposition. The Axis army is retreating at least as far as El Agheila, half-way from the Nile to Tripoli.

Virginio Gayda, the Italian writer, who sometimes has inside information, on November 15 wrote that the Axis had already taken measures to parry our attack in North Africa. What these measures are, is naturally a secret, but he stated it can be revealed that the Axis will resist and will counter-attack without mercy. This means that the Axis will defend Tunis and Tripoli. If they can bring enough troops over, an offensive into Algeria is probable. It would seek to overwhelm our troops before they can be concentrated in large numbers. The Axis has a short sea route to Africa, 335 miles from Naples to Tunis. From Algiers it is 1,700 miles to England, and 3,750 miles to New York.

In the southwest Pacific, our Navy intercepted a Japanese expedition bringing troops to Guadalcanal. A three-day naval battle occurred between November 12 and 15, all the details of which are not yet known. But the Japs were stopped and turned back after suffering severe losses, reported as one battleship, five cruisers, four destroyers, eight transports, four cargo-ships sunk, as against our loss of only two cruisers and six destroyers sunk.

In New Guinea, General MacArthur has gone to the front, is winning battles, and is on the point of throwing the Japs out of their base at Buna.

Spain is mobilizing. Its Chief, General Franco, in 1939, won a four-year civil war against a combination of Anarchists and Communists. During this civil war Franco was materially helped by the Axis Powers, and was as actively opposed by France and communist Russia. Spain now finds it necessary to decide what she will do. Let us hope she will be for us.

COL. CONRAD H. LANZA

WASHINGTON FRONT

A SPEECH was broadcast to Washington and the world recently that should have caused more stir than it did, which was nil. It was made by President Avila Camacho of Mexico and was part of the celebration of the Seventh Anniversary of the proclamation of the Philippine Commonwealth. In the course of his speech President Camacho used these words: "This war, if it means anything, means the end of the colonial era." The effect of this was heightened by the fact that it was listened to by a very distinguished audience, including the British and Russian Ambassadors, sitting near each other, General Marshall, and a dozen high Admirals, besides many Senators and Congressmen.

It did not go unnoticed that the President's remark, whether intentional or not, had a close connection with the one-man offensive which Wendell Willkie has been waging since his return. It has also been remarked that there was a vast difference between the sparse support given the British and Dutch by their colonies in the Far East and that so valiantly contributed by the Filipinos.

The difference undoubtedly arises from the differing conceptions of colonial administration held by ourselves and other countries. Without intending any criticism of these other countries, it may be said that the reason why the Filipinos fought and the others did not, was that the Filipinos knew that they were fighting for their liberty and the others knew any future they might have would not be liberty. It was fortunate that this truth could be brought out in Washington, and by the President of Mexico, which has such influence in Latin America, and at a meeting at which the last speaker was the President of the United States himself.

In a way, the incident reveals starkly the deep cleavage that still exists between the official positions of the Allied Nations. In spite of its protestations to the contrary, Washington is thinking deeply about post-war problems, and what the peace is to be like. We cannot really fight the war unless we come to some conclusions on what we are going to do about the smaller nations and the subject peoples, especially those who have not yet been brought along, as we brought the Filipinos, to the practice of self-government.

The fact of the matter is that the Allied Nations have not yet matched Nazi Germany in at least one department of war, that is political war. Hitler has not promised a New Order of liberty, but one of security without liberty. The only sure bet for the Allied Nations is to promise liberty with security. If they could do this, they would fire the world with enthusiasm for their cause. It is quite well known in Washington that many groups in Britain agree with us on this point, but it is also well known that in both our countries there are interests which have pushed both of us in the past into imperialistic courses. If we can silence these interests and push ahead toward a world order of true liberty for all peoples, we shall have won our political war.

WILFRID PARSONS

EGYPT WATCHES THE WAR GO BY AND DREAMS OF INDEPENDENCE

THOMAS O'SHAUGHNESSY

THE fierce struggles of the African Campaign mark the anniversary of six decades of British control of Egypt. Though these years have been, in the main, years of increasing progress and prosperity for Egypt, Egyptians have never ceased to claim freedom and independence. On more than one occasion, violent rebellions against the ruling power have sealed this claim in the blood of Egypt's patriots.

The train of events leading to Egypt's present status began in the late 1860's, during the reign of the Turkish viceroy, Ismail. A man of vast schemes but little foresight, Ismail was encouraged by European bankers to finance his projects with heavy loans on the European market. In 1869, the Suez Canal was opened, but the impoverishment of the peasants had reached such a point that the country stood on the verge of bankruptcy. To meet the demands of his creditors, Ismail was forced to sell forty-four per cent of the Suez Canal shares to the British Government for 3,976,582 English pounds. In 1877, a French and British commission took control of Egyptian finances. Five years later the natives, antagonized by foreign interference, rose in revolt under the leadership of a *fellah* officer, Ahmed Arabi, against the joint Franco-British control.

After a massacre by a mob in Alexandria, the British fleet bombarded that city on July 11, 1882. The revolt had by now grown into a national movement, and the British Government, realizing that armed force on a large scale would be needed, invited France and Italy to cooperate. Both countries declined, however, and a British force thereupon took control of the Canal, collected tolls and regulated traffic over the protests of the private company that still remained in nominal possession. The revolt which had furnished the occasion for this coup was quelled within a few months, and the Empire thus obtained military as well as financial control of Egypt.

The purpose of the occupation, Britain stated, was to aid the Egyptian Government by friendly advice. A promise was added, to withdraw British forces as soon as order should be restored and the interests of British nationals safeguarded. Egyptian nationalists have again and again demanded this withdrawal of troops, and British Ministers have repeatedly promised it when order and the protection of minorities should be ensured. The "friendly advice" was gradually expanded, due to the state

of near-insolvency to which Egypt had drifted. With the aid of the British Government, Egypt was enabled in 1885 to raise a loan of nine million pounds sterling. After paying indemnities for the burning of Alexandria and the deficits of the years 1882 and 1883, a million sterling remained. This sum was invested in irrigation projects which helped materially to stave off impending bankruptcy.

By this time, English officials controlled all administrative departments where special training or technical skill was required. This fact, together with the discontent that reform engendered among those who had profited by former abuses, aroused a certain amount of resistance among the native officials and Egyptian Nationalists, despite the benefits conferred on the peasantry by the stability of British rule. The attitude of the British Government was, however, firmly set down by Lord Granville:

It should be made clear to the Egyptian ministers and governors of provinces that the responsibility which for the time rests on England obliges His Majesty's Government to insist on the adoption of the policy which they recommend; and that it will be necessary that those ministers and governors who do not follow this course should cease to hold their offices.

Until 1904, British and French interests in Egypt had not been clearly delimited. The continued occupation of Egypt by Britain and the non-fulfilment of the pledge to withdraw British forces from that country, had aroused bitter resentment among the French. Ill-feeling was intensified by the British check to French colonial extension south of Egypt at Fashoda in 1898. Finally, in 1904, France agreed to relinquish her claims in exchange for a free hand in Morocco, and Egypt, though still nominally under Turkish suzerainty, passed under complete British control. At the outbreak of war with Turkey in 1914, the last tenuous bond with that country was severed; the National Assembly was suppressed, and Egypt was declared a British protectorate.

Though unpopular with the middle and upper classes because of the exclusion of Egyptians from responsible posts in their Government, British rule before the outbreak of World War I had mitigated the hard lot of the Egyptian peasant and had, in large part, freed him from the money-lenders who had battered upon him in the days of the Turkish viceroys. During the War, however, Britain's neces-

sity forced her to drain the country of men and supplies. The ill-famed Egyptian Labor Corps, too, recruited at first on a voluntary basis, and then forcibly, embittered the peasant class toward Great Britain.

Moreover, at the outbreak of World War I, Egypt was promised full independence, after the Allied victory, in return for her neutrality in the conflict between Great Britain and the Ottoman Empire. But when peace had returned, this promise was not redeemed. On the contrary, Egyptian nationalist leaders who proposed a settlement of the "Egyptian question" received from London the laconic reply that no such question existed. Those who sought to represent Egyptian nationalist opinion at the peace conference were refused passports. When the entire country, Moslem and Christian alike, rose in revolt in 1919, the leaders were deported and hundreds were killed and wounded in the riots and demonstrations that ensued.

After London saw that normalcy would return only with some concessions to Nationalist demands, General Allenby, hero of the Allied campaign in the Near East during the War, was sent to govern Egypt. At the same time Lord Milner was put at the head of a commission appointed by the British Government to investigate the situation. The Milner Commission, strongly seconded by Allenby, recommended a qualified independence. In 1922, Britain formally recognized the independence of Egypt, reinstated a large number of Egyptians in government posts, but retained Allenby as High Commissioner. This independence, moreover, in accordance with Lord Milner's recommendation, was subject to several reservations regarding the Sudan, security of communications, the right of Britain to maintain a garrison in Egypt and the protection of British interests. Resentment over these qualifications led to further discord and, in 1924, Sir Lee Stack, Governor General of the Sudan and Commander of British forces in Egypt, was assassinated. Great Britain thereupon dispatched an ultimatum, demanded an apology and an indemnity of \$2,500,000 and took control of the customs at Alexandria. Subsequently an Anglo-Egyptian Treaty of Alliance was signed, in 1936, at London, whereby military occupation by British forces was ended, with the stipulation, however, that Egypt permit a British garrison of 10,000 men and 400 planes to guard the Suez until such time as she herself should be able to assume that task.

Wishful belief that popular sentiment in Egypt is overwhelmingly pro-British cannot help Allied war effort. Events of the past three decades have, obviously, not tended to foster a friendly feeling between Egypt and her protector. True, Egypt as a whole is not anxious to exchange control by one European power for domination by another, although there do exist important groups which have, for various reasons, a desire to come to terms with the Axis Powers. Egyptian controllers of finance and large landowners are, on the contrary, strongly opposed to an Axis victory, from which they have nothing to gain and everything to lose. The opinion of those who favor Egypt's exact ad-

herence to her alliance with Great Britain was well stated by a Nationalist member of the Egyptian Parliament in 1940:

Egypt will never think of replacing the alliance with Britain by a bond with any other power. If she did, it would not be with the country which has proclaimed her intention of reestablishing the Roman Empire—a country whose imperialistic tactics have been cruel. . . . Believe me, Egyptians are intelligent and they are not deceived by the outpourings of the Rome and Bari radios. Their memories are not short nor are they blind to what happened in Libya.

On Italy's entrance into the War, Britain had hoped that Egypt would take a definite stand. But for the past two years Egypt's policy has been as ambiguous as that of Turkey. In June, 1940, shortly after Italy's declaration of war, the Egyptian Prime Minister, speaking before Parliament, drew wild applause by stating, *re* the Egyptian war effort—exactly nothing:

The Government [of Egypt] has not issued orders to the armed forces not to defend themselves because the right of defense is a natural one. But the Government ordered them not to take the offensive. . . . The Government reiterates its announcement to this Chamber that it is anxious to carry out Egypt's obligations and also to assist her great Ally.

At about the same time, a spokesman for the Egyptian Government announced before Parliament that Egypt would fight if Egyptian towns or military objectives were bombed by Italian aircraft. To date Egypt's small army has done no fighting. Britain has had to battle the invader alone. The people of Egypt have, unfortunately for our cause, lost faith in Britain.

In the first days after the fall of Tobruk and the latest German-Italian advance into Egypt, there were reports of fifth-column activities on a small scale behind the British lines. On July 7, when the Axis units were halted within seventy miles of the great British air and naval base of Alexandria, British troops began to guard all bridges, dams and vital communication points in Egypt. Previously, the Egyptian army had performed this task. Evidently the British High Command does not entertain any illusions regarding the reliability of Egyptian troops in a military crisis. British military experts, three years past, were seemingly of like mind when they insisted, in the Anglo-Egyptian military accord of August 26, 1939, that Egypt should for the future play the role of a passive, not an active, ally of Britain.

In religion, Egypt is ninety per cent Moslem. To the Mohammedan, submission, forced or free, to an "infidel" power is a standing reproach to his faith. Of the 260,000,000 Moslems in the world, almost half live under British rule in one form or another. For obvious reasons, then, Great Britain has become the bugbear of Moslem anti-imperialists who appear to have no eye for alternatives. Islam's leaders in Egypt, true to type, have been for the most part openly anti-British in sentiment.

Dire prophecies in this newest of the present War's crises are as harmful as baseless optimism. But the surest antidote for both is an honest facing of the facts of history.

FALSE PROPHETS OF SECULARISM WOULD WRECK WORLD AGAIN

BENJAMIN L. MASSE

DURING the last war, and at the deceptive peace which followed it, fresh winds of humanitarian idealism blew over a world in despair. The same winds are blowing again today.

We spoke then of a crusade for democracy, of liberty and the rights of small nations, of a war to end all wars. Today we speak of the Four Freedoms and the Atlantic Charter. Then, throughout Europe and America hearts beat more quickly and tired eyes brightened with hope at the vision of a Wilsonian world. Today our spirits are exalted by the magnificent promise of a United Nations' victory.

Are our dreams any more substantial than were the dreams of twenty years ago?

Blueprints of a new order, plans for sharing more equitably the goods of the earth, Atlantic Charters—all these are laudable as far as they go. But do they go far enough?

Wilson's Fourteen Points contained everything that is in the Atlantic Charter, and more besides. Men made plans then as they are making them today. They thought they had banished war forever, that never again would nations take up arms to decide their differences. In this belief they were tragically wrong. Their hopes had no solid foundation. They failed. Immediate reasons for this failure are a matter of modern history. What is the *ultimate* reason?

Soon after the late Pius XI became Pope in 1922, he answered this question in an Encyclical called *The Peace of Christ in the Reign of Christ (Ubi Arcano)*. Even by that time, it had become apparent that Wilson's dream of world peace had turned into a nightmare. China was torn by dissension. Japan was preparing for war. Britain was having trouble with her Empire. Versailles had not killed the old hatreds between Victor and Vanquished. And even the victorious nations had fallen out over the spoils. To characterize the world's despair, the Holy Father went to Jeremias: "We looked for peace and no good came; for a time of healing, and behold fear." "Human society," he wrote, "far from advancing on the vaunted way of progress, seems rather to be returning to the wilds of barbarism." And the ultimate cause of this catastrophe, he affirmed, was the cancer of secularism, the *denial of God by individuals and by nations*.

Long before Pius XI, the great Augustine, who also knew the ravages of war and the decay of civilization, had written that "peace is the tranquillity of order." But how, the Holy Father

pleaded, can there be order when God is ignored or denied? He is the Lord and Master of men and of nations. If they do not acknowledge Him and honor His law, there can never be peace, but only disorder, and the fruit of disorder which is war. And the Pope painted a memorable picture of that secularistic, post-war world; a world without pity or kindness, in which hatred had become "a second law of nature," and right had largely surrendered to the naked force of might.

Are conditions very much different today?

It is true that today, as during World War I, millions of people daily adore God and try to keep His law. Our soldiers go into battle, as did their fathers before them, praying God to spare their lives, or, if this cannot be, to give them courage to die bravely for the cause they think right and just. Some of the leaders of nations, including our own President, have not been ashamed to invoke publicly the Divine assistance, and to pledge a peace based on Christian principles.

But what of society as a whole? Is its *tone* any less secularistic than that of the society described by Pius XI in *Ubi Arcano*? Are we in our *public lives*, as distinct from our private lives, more religious-minded than people were twenty years ago?

Most people would agree that we are not. If we observe the public life of our times: the pronouncements of important people, the coverage of news in the press, editorial comment, radio programs, the stage and cinema, education, magazines and books, we shall be forced to conclude that religion is still a matter of secondary importance in our national life. The tone of our society remains the tone of nineteenth-century materialism. Everything we hear and read, the science we naively adore, the technical progress all around us, the increase of wealth and the multiplication of material comforts continue to speak to us not of man, the Child of God, but of man, the Superman. The ghosts of Voltaire and Rousseau and Comte, of Hegel and Spencer and Haeckel still hover over the forum and the market-place. The Crucified God of Calvary we keep discreetly in our churches, or in the privacy of our homes.

Recently, the *Reader's Digest* carried an article, "Six Cheering Facts about the Future," which illustrates perfectly what I mean by the "secular tone" of society. The author is Bruce Bliven, editor of the *New Republic* and a professional "liberal." The purpose of the article, the manner in which it

was written, the conclusion it incorporates, all testify to the secularistic bias of our culture.

Mr. Bliven wrote the article for the commendable purpose of reassuring the American people about the future. Remembering what happened after World War I, they are fearful, it seems, lest "in another twenty or thirty years we may have to do it all over again." They think a succession of wars inevitable in the modern world.

The author goes about exorcising this evil spirit of fear in just the way you would expect a believing secularist to go about it. He runs to the "experts" on everything knowable, the Scientists (upper case), because they are, in a materialistic civilization, the high priests and prophets. He proposes his questions: "Are the specific causes of war in our society capable of being avoided or ameliorated? Is the impulse toward war an ineradicable part of human nature?" Dutifully he notes the revelations as they fall from the lips of psychologists, economists, political scientists, anthropologists. Six "cheering facts" he gathers: 1) "War does not pay"; 2) "Pressure of population does not justify war"; 3) "Need of raw materials does not justify war"; 4) "War is not justified by need of foreign markets"; 5) "There is no instinct for war"; 6) "Emotions can be controlled."

There you have it. Raise up your heads, you timorous ones, and straighten your tired shoulders! "Science has said it. All's well with the world." This, I take it, is the burden of the message which Mr. Bliven, with all a college sophomore's trust in the omniscience of H. G. Wells, packs into his reassuring conclusion:

The scientists who know most about these matters believe that war no longer pays, that a world without war is entirely possible and that it can be obtained at the end of the present conflict. All that is necessary is that we shall sincerely desire it and utilize the recently discovered facts about human nature and human institutions in order to bring it about.

How slowly men come to wisdom! For a hundred years now, the spirit of secularism has ruled Western civilization. During this time astounding material progress has been made; yet all the brilliant discoveries of science, and their equally brilliant application to industry, have been powerless to give us either peace or true happiness. After the last war, there appeared to be some hope that men would return to God. The lesson, it was thought, had been so bloody and terrible that even modern fools could learn it. But they did not. Even now, after the warm blood of our youth is being spilled a second time within a generation, they have not learned it. They have not learned that without God there can be no peace.

What makes religious-minded people who know their history really fearful about the future is not that men like Mr. Bliven continue to believe and preach the gospel of secularism: it is that their apostolate remains fashionable and popular. It is so fashionable and popular that mass circulation magazines like the *Reader's Digest* are willing to pay them large sums of money for their evangelistic endeavors.

And that brings us to the heart of the modern problem—the absolute and immediate necessity of destroying the secular tone of society if society is to be saved, quite literally, from barbarism.

That means simply this: those who believe in God must destroy the dogma on which secularism is based, namely, that religion is a matter of secondary importance in public life. They must fight, for instance, to restore theology to its primacy in academic life. They must bring so much pressure to bear on political leaders and statesmen that, whether there is question of national or international order, the necessity of conforming action and legislation to the Divine law will be taken for granted. They must insist that the chief organs of information and entertainment—the press, cinema and radio—reflect the supreme importance of religion in all human activity. They must see to it that magazines and books cease to be what most of them are today—organs for the dissemination of secularism.

This program may seem intransigent to worldlings. It is intransigent. But it is not undemocratic. It would not destroy the right of free speech. It proposes merely to use legitimate power to make public life reflect the private beliefs of our people. We are voters, taxpayers, consumers. We have the democratic right to see to it that our public servants and those who cater to our intellectual and recreational wants respect our religious beliefs.

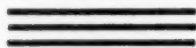
Too long have we sat back, more or less apologetically, and permitted a minority of articulate enthusiasts to set the tone of society. Because of their blindness and pride, unrest and anarchy have become the prevailing state of affairs in the modern world. For the second time in thirty years, we have been forced to fight and kill and be killed all over the world. We cannot stand this any longer. This time we must determine to liquidate once and for all this agnostic, materialistic monster which paid to Science the worship it owed to God, and thus brought us to the brink of barbarism.

But let there be no mistake. With the legitimate functions of science we have no quarrel. For its vast and precious achievements we are grateful, and we propose to use them in building the world of the future. But the cornerstone of that edifice must be not "the recently discovered facts about human nature and human institutions," but belief in God and reverence for His law as written in the heart of man. Even with that belief, it will be hard enough to preserve peace in the world. Without it, it is impossible.

This is the task that challenges all those who believe in God and the moral law. It will not be an easy task. Secularism will not give up without a fight. Despite its bankruptcy, it lives on, blinded with enormous pride. It has become a habit of mind in the modern world—and habits are hard to break. Whether this one can be broken without the fraternal collaboration of all religious groups, is a question that must be left to those who have the authority to answer it. But this much is certain: if secularism is not destroyed before the time comes to make the peace, our civilization is doomed.

WHAT THE ROTA IS AND HOW IT WORKS

T. LINCOLN BOUSCAREN, S.J.



WHETHER because of its history or its mystery, the Sacred Roman Rota is one of the most interesting law courts in the world. Of late years the mystery generally connected with it has tended to dissolve, because it rests on two diminishing factors, the nebulosity of canon law and the difficulties of Latin. The Code of Canon Law is now on the eve of its silver jubilee, twenty-four years old. (When shall we cease to call it the "New Code"?) It defines clearly the Rota's jurisdiction. True, not only the decisions of this famous tribunal but its very constitution and organic law are in Latin. But clerical students now take Latin in their stride; and as a legal language it is unsurpassed.

Occasionally, too, the Rota has made headlines in the American press. The cases involving the marriages of Anna Gould with Count Boni de Castellane (decided in 1915), of Consuelo Vanderbilt with the Duke of Marlborough (1926), of Signor Marconi with Beatrice O'Brien (1927) attracted attention in this country, and the Rota came in for criticism and defense. American magazines such as *Fortune* (September, 1939) and *Newsweek* (April 28, 1941; October 19, 1942) have mentioned it in articles that were not ill informed. The latest flash of interest is the news that the Vatican has authorized the Apostolic Delegate in the United States to designate matrimonial courts in this country which shall exercise, in part, the appellate jurisdiction in marriage cases which normally belongs to the Rota.

What is the Rota? One of the tribunals of the Church, a regular court of justice; and, as such, it has very much in common with the English and American courts with which we are familiar, though there are notable differences. It has, at present, twelve judges (the number is left indeterminate by the latest *Normae* of 1934). These are called *Auditores* or hearers, are appointed by the Supreme Pontiff, and must have at least the doctorate in both Canon and Civil Law. They are automatically retired *emeriti* at seventy. Seniority in the College of Auditors is according to priority of appointment. The Rota has a clerk, notaries, bailiffs, court messengers, with duties roughly analogous to those of such officers in American courts. Two of its officials are peculiar to ecclesiastical tribunals: the Promoter of Justice, a sort of public solicitor general or commonwealth attorney, and the Defender of the Bond, who has special powers and must intervene in all cases where the validity of the bond of marriage or of sacred orders is in issue.

Even the procedure has some resemblance to that of our courts. There are a petition by the plaintiff, summons served upon the defendant (per-

sonally or by publication), return of summons, entry of appearance in court, agreed statements of fact, joinder of issue, summoning and swearing of witnesses and taking of testimony, hearings upon incidental questions, interlocutory decrees, provision for expert witnesses and for judicial inspection (*e.g.* of premises in a boundary dispute) and, finally, a definitive judgment.

There are taxes and judicial expenses, and an authoritative schedule of fees (adopted in 1939) for attorneys and proctors. These expenses are not extraordinarily high, and provision is made for reducing or canceling them altogether in the case of poor litigants, who can also, upon petition and hearing, obtain the favor of *gratuitum patrocinium*, that is, the free services of an advocate approved by the Court. There is no jury, and no cross-examination of witnesses in open court, as in American court or jury trials. But the truth-sifting function of cross-examination is served, at least in part, by the prepared list of interrogatories which can be put to the witnesses.

The name *Rota* is not unique to this tribunal. There are, or have been, other *Rotas* in Florence, Genoa, Bologna; and the Spanish Rota, established by Clement XIV, in 1771, functioned, at least until a few years ago, as an ecclesiastical court of appeal under the authority of the Apostolic Nuncio of Madrid. The best opinion, or guess, as to the origin of the name derives it from the wheel-like rotating book-case in which books and documents were kept for quick consultation. The name may also have been suggested by the rotation of the judges who, for the hearing of successive cases, are selected in boards of three which constantly change in personnel because chosen according to an ingenious, prescribed scheme of rotation. Each such board is called a *Turnus*. Some cases, however, require to be heard by the entire College.

The Rota is not exclusively a matrimonial court. It has heard such cases as disputes upon trust agreements between ecclesiastical corporations, or suits upon a contract to which a Bishop is a party; but it has no jurisdiction to review the administrative decrees made by Bishops in the government of their dioceses—these are subject to review by the competent Roman Congregation. About eighty-five per cent of its cases, however, are marriage cases in which the issue is: *An constat de matrimonii nullitate in casu*—Is the nullity of this marriage legally proved?

What is the difference between a petition for a declaration of nullity and a suit for divorce? A very radical one. Divorce purports to dissolve the bond of a valid marriage; a suit for nullity is sustained only by proving that such a bond was never validly contracted, that the so-called marriage was null.

The reasons for the nullity of marriage may fall under any of three heads. The first is want of the required form or solemnity; for example, if one of the parties is a Catholic and the marriage, nevertheless, took place only before a civil officer or non-Catholic minister. Such a marriage is null and void, and not even judicial procedure is required to prove it so; the nullity in this case can be declared extra-

judicially upon the authority of the Ordinary of the Place. The second common ground of nullity is a diriment impediment existing at the time of the marriage, from which no dispensation was obtained; for example, a baptized Catholic married an unbaptized person or a relative within the forbidden degrees without a dispensation. Of these cases, some require full judicial process, others may be decided summarily upon proof which is made irrefutable by authentic documents. The third class of cases consists of those in which the marriage is null because of some defect of consent. These always require full judicial process, and it is cases of this type that have brought the Rota into the limelight in recent years.

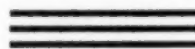
Although the Rota has some original jurisdiction and is not exclusively an appellate court, the great majority of its cases are marriage cases appealed from the judgment of diocesan tribunals. What happens, when a suit is brought in a diocesan court for the nullity of a marriage, is this: the case is heard and decided by the diocesan court according to rules of substantive law and of procedure which are contained in the Code and in instructions of the Holy See. If the final judgment of this court of first instance declares that the nullity of the marriage is proved, the diocesan Defender of the Bond must appeal the case within ten days, even though the defeated party may not care to do so, and though the Defender himself may be fully convinced of the justice of the decision. This appeal may go to the Rota as the court of second instance, but it rarely does. Normally the court of second instance for appeals from a diocesan court is the metropolitan court of the Province, or, if the case comes from the metropolitan court, the court of appeal is one of the diocesan courts which has been previously chosen by the Archbishop to hear all cases on appeal from his court.

Two concordant judgments of nullity are thus required before a valid second marriage may be contracted. But, even from the second judgment, a further appeal may be taken by either party or by the Defender of the Bond. This would normally go to the Rota as the court of third instance, but the recent faculty granted to the Apostolic Delegate permits him to designate a metropolitan court in the United States to hear such appeals.

Perhaps the most interesting case to illustrate the principles and practice of the Rota is that of Anna Gould. Her marriage was attacked on the ground that, as a Protestant, she believed in the dissolubility of marriage by divorce, and hence consented only to a dissoluble marriage, which is no marriage at all. But it is settled law that a mere general attitude favoring divorce does not impair the consent actually given in marriage. It was therefore necessary to prove that she had expressly limited her consent by reserving the right to divorce; and upon this issue of fact the Rota sifted the evidence three times (1911, 1913, 1915) and found it inconclusive. The Catholic party, Count Boni de Castellane, with all the resources at his disposal, had failed to impugn successfully the matrimonial consent on the part of his Protestant wife.

SO YOU THINK IT'S A DOG'S WORLD!

PETER P. KINESE



IF I thought that the lady who owns me ever read AMERICA, I would not be writing this. Soft living and old age (I am close to seven years old now) have unfitted me for the streets, and a dog of my habits and background does not make friends easily. Besides, she means well, treats me handsomely, and the precept of not biting the hand that feeds you is the basic foundation of a dog's ethics.

I have no intention of biting her hand, but a recent article in your pages (*Come Along, Honey—It's a Dog's World*, AMERICA, November 21), gave the general impression that dogs were usurping the place of babies in upper-bracket families, and decried the situation as deplorable. That may well be. But there was some room left for the impression that the dogs were quite amenable to this, and would be very much disturbed at a trend toward displacing them with babies. It is to correct this false impression, and to give the dog's point of view, that I send you these few lines.

My name is not the dignified one under which I write. She, my mistress, calls me "Pinkie"—God forbid! I am a Pekingese, and can recall being called "Pug" in the good old kennel days.

They say that dogs' ancestors were wolves, but a chipmunk must have gotten into our stock somewhere along the line, because I do not look anything like a wolf. If I did, I would not be what I am now—I might as well admit it—a lap dog!

I was born on Long Island, and had six very happy months there playing with my brothers and sisters, and snuffing around a sunny yard and tumbling around after a boy who lived in the house.

One afternoon, as I was investigating a fascinating bug of some sort, I was swooped on from behind and gathered to an ample bosom to the accompaniment of cooing noises and a strange sort of foolish talk, to which I have become accustomed, but not reconciled, after all these years. It is a kind of baby-talk which my mistress and all her friends use when annoying me. It is very distressing.

That's how my troubles began. I was whisked away in a beautiful, shiny limousine and taken to what was to be my home and prison. It was rich and impressive but, after the novelty wore off, it was definitely not a dog's idea of a place to live. I daresay a child would like it very much. The carpets were as thick and deep as the grass on the lawn, but there were no bugs in it. It was utterly devoid of pleasant smells.

This is a point which I may have some difficulty explaining with delicacy, and perhaps I had better not attempt it. But one of my greatest trials is the perfume she wears. It is very expensive, and I suppose you humans fancy its effect. To me it is an

abomination. It has given my facial expression a permanent cast of distaste, uncommon even among Pekingese. She even puts it on me!

My diet is not bad, but it is too rich and too effete. What I would give for a good dirty bone dug up from behind a barn to growl over! Imagine the cluckings and twitterings if I ever could find one to drag in on the white carpet. The canned stuff I eat, together with a too-frequent bon-bon and a nasty taste I have developed for *petits fours* and *pâté de foies gras*, have me completely out of condition, and a short run puts me all out of puff. How I envy a Scotty in the next block, who runs circles around the little boy who races him!

But to come to the social aspects of this thing, which is my purpose in writing this article. It would have been far better for me if my mistress had stopped at an orphanage instead of a kennel. I am heartily against ladies owning dogs instead of babies. You can take that as the general attitude among us. Babies and dogs are another thing, because babies grow up and you can romp with them.

It is only recently that the social and ethical ramifications of this matter struck me. We were waiting for a green light one day on our way to the Park when a mongrel, with a matted coat and a torn ear, sidled up to me and said with a leer: "How's mumsie's itzy-bitzy baby today? Have you had your ten-o'clock bottle?" The lights changed, and we went on, but I brooded over the matter and realized that, at least to that low-life, my position was not dignified.

On another occasion, a very aristocratic Doberman-Pinscher, out with a tweedy gentleman on the Avenue, glanced up at me as I waggled by under my mistress' arm and, cocking a knowing eye at me, said sneeringly: "Hi, *gigolo*!"

These incidents distressed me considerably, as did the insinuations of your article. You can see from my story, set down here, that I am opposed to my present position, not only for personal reasons, but on principle.

And another thing. I, too, had my dreams of a family once. Little fellows, tumbling around my wife and myself, whom I would call "Pug," and "Mug" and "Butch," and bring them up hardy and tough. The mistress has seen to it that all this remains only a dream.

I hope that I have clarified our position for your readers. You should know that all dogs would prefer a nice, dirty burlap bag to a silk pillow, and a romp through the fields to lolling around overheated and disagreeably scented boudoirs and lobbies and fitting-rooms. And we dogs are all in favor of plenty of children in the house.

When you read, in the *Lost and Found* columns, an anguished appeal for some lost member of my set, with the promise of a generous reward if he is returned, you can be sure that some dog with a stout heart under his fluffy or silky coat, has made a break for it, and is having a high old time among the garbage-barrels in a slum. He is also making a social protest. More power to these rebels! If I were only younger and in better condition! As it is, I can only sit back and write letters to the papers.

FRENCH NORTH AFRICA

COL. CONRAD H. LANZA

FRENCH North Africa consists of Tunisia, Algeria and Morocco. Once secure in our hands, troops and supplies would be accumulated for a future invasion of Europe. When this had been done, an army would be ferried across the Mediterranean, to selected places, over a comparatively short sea route. The first step is to secure all of North Africa.

Algeria is the most important of the French territories, having nearly 6,000,000 people, and nearly 20,000 square miles, excluding the vast desert interior. The French first moved into Algeria in 1830. They have made a marvelous development. It was nearly all desert when they arrived, although in Roman times it had been covered with farms. And now it is once more covered with farms—a most fertile land where wheat, barley, cotton and fruits abound and where flocks and herds are plentiful. Roads and railroads traverse the country; the people are educated, generally speaking excellent French, besides their own tongues. Minerals are found in the mountains and commerce has been expanding. Native chiefs rule over their own people. Algiers, the capital, has an excellent port, and the city has all the improvements of modern times.

France has not been in Morocco for long. The last section was brought under French rule only some ten years ago. It, too, has some 6,000,000 people, ruled by a Sultan, and an area of about 220,000 square miles. Tunis has only 42,000 square miles, and about 2,500,000 people, and is ruled by a Bey.

France has developed her African Empire with little interference with native customs. The natives live under their own laws and chieftains. The Mohammedan religion, to which the vast majority of the natives belong, is protected—this even to the extent that Catholic missions have been frowned upon. Catholic churches and missions do abound, but converts are few. Three-fourths of the natives are by race Berbers, or descendants of the ancient Numidians; the remainder are mostly Arabs.

In all three countries, the greater part of the people, and the cities, are in a coastal belt, called the Tell, and which is from 50 to 100 miles wide. It is very fertile, and has an equable climate.

A few years ago, Algeria and Tunis started revolts to secure their independence. They liked the French, and admitted the debt due them for civilizing their countries, but the time had come when they wanted to rule their own countries. These revolts broke down, when it became apparent that, if they dropped the French, Germany or Italy would take them. They made no effort to take advantage of France's defeat in 1940 to agitate again for independence.

It remains to be seen what the attitude of the natives will be, now that they are confronted with the presence of American troops in their midst.

BABIES OUT AND OLD MEN IN

PAUL L. BLAKELY, S.J.

IT was Mr. Wopsle's great-aunt, as is recorded in *Great Expectations*, who at last conquered a confirmed habit of living, into which she had somehow fallen. This conquest was aided in no small part, I fancy, by the fact that her medical men had never heard of geriatrics. For that, they may be pardoned, seeing that geriatrics had not been heard of by anybody before 1909.

Geriatrics is said to be both a science and an art, but I take it to mean nothing more recondite than the medical and surgical care and nursing of old people. *Ho geron terpei*, "the old man dances," is a tag from Anacreon that still clings, to suggest the root of the technical term. Why he indulged in this amusement, surely a bit unseemly in one of his years, not to say dangerous, I do not now remember. Nor can I affirm that one of the primary purposes of geriatrics is to prepare elderly beaux, and belles no longer blooming, to trip the light fantastic or, in the current phrase, to become jitterbugs. That may, of course, be one of its minor aims.

If I have left the impression that there is anything frivolous about geriatrics, I hasten to remove it by referring to *The Journal of the American Medical Association* for November 7, 1942. Here Dr. Malford W. Thewlis, of Wakefield, R. I., discourses very learnedly, and also entertainingly, about old people, and what to do with them. It is pleasant to note that he does not suggest that we ought to kill them.

Search as I did, I was unable to detect any trace of sympathy with the propagandists of euthanasia, who think that when people get old and hopelessly ill, we ought to ease them out of the picture, with a lighter touch, it is true, than that employed by Hitler's Gestapo, or the more skilled members of the Capone gang, but with one no less certain. Our views about old age are largely influenced, it seems to me, by our own age. Someone in Shakespeare has exclaimed, "I love a long life better than figs," and most of us, even the aged, echo the sentiment. We wish to live a long time, though we shudder to think of growing old. When Dr. Johnson wrote, "Superfluous lags the veteran on the stage," he did not apply the moral to himself, and think of retiring. At that very time, he was "talking for victory" ("bawling and pounding" would be an apter phrase) at the head of the table in Turk's Head, Soho, or causing his over-worked hostess to ask, after she had served him a sixteenth cup of tea, if a small basin would not save him trouble.

We are all Dr. Johnsons. The slippered pantaloon is not for us. That is for the old fellow yonder, in whom Emerson's cynical remark is verified, "We do not count a man's years, until he has nothing

else to count." In us, the sap still rises. We are not "sans teeth, sans eyes, sans taste, sans everything." At the same time, we like to think that we shall be cared for, when at some distant, very distant, period, we shall be really old. It is the function of geriatrics to supply this care, once largely left to Sairey Gamp, with her gin, her cucumbers, and her reminiscences of Mrs. Harris.

Dr. Thewlis writes that "geriatrics may loom large, since social and economic factors may force the medical profession to devote as much time to the aged as to the very young." Indeed, he just stops short of proving that the young physician had better ground himself at once in geriatrics, if he wishes to eat, after he turns fifty. Life-expectancy is increasing, and the tap of the old man's cane upon the pavement will soon be a familiar sound. But the number of babies is decreasing. The following tables, quoted by Dr. Thewlis, are startling, at least to the layman's eye.

TABLE I

Population, 1940-1930, Childhood and Old Age		
Age	1940	1930
0-9	21,324	24,052
60 and over.....	13,670	10,385

(Figures are rounded to the nearest thousand.)

TABLE II

Estimated Population, 1945-1980				
Age	1945	1950	1955	1960
0-9	21,446	21,603	21,308	20,687
60 and over..	15,493	17,220	19,667	21,584
	1965	1970	1975	1980
0-9	20,021	19,748	19,492	19,249
60 and over..	23,663	26,193	28,826	31,218

(Figures are those of the National Research Committee.)

"In two decades," comments Dr. Thewlis, "the age-group past sixty may exceed the below-ten age-group." The steadily falling birth-rate indicated by these tables shows that the conversion of the United States into a nation of old people is a certainty under the system of "planned parenthood," a euphemism, if ever there was one.

When the paper of Dr. Thewlis was read at the Convention of the American Medical Association in Atlantic City last June, a number of physicians testified to its worth. In the discussion which followed, Dr. Lucien Stark, of Norfolk, Neb., urged, very humanely, that the old should not be deprived of their whiskey and tobacco. A little alcohol, he said, "not only is a stimulant to these people, but also acts as a narcotic, and serves to make life a little more bearable and enjoyable."

I quite agree with Dr. Stark's prescription. But I am wondering where we shall get the young people to sow the grain, set out the tobacco, distil the whiskey, and bottle it, and package the tobacco, which will serve "to make life a little more bearable and enjoyable" for our old people. In the post-war period of reconstruction, we shall probably be hard put to it to find a sufficient number of young workers for all our more immediate needs. Birth-control not only breaks down personal and public morality, but will make life harder for the aged, and our recovery from the war more remote.

VICTORY AND PEACE

RELEASED November 14 by the Administrative Board of the National Catholic Welfare Conference, the Bishops' statement "On Victory and Peace" immediately took rank as one of the most notable pronouncements on the war yet to appear. Remarkable for its Christ-like concern for the spiritual welfare of men, it is equally remarkable for its noble, high-minded patriotism. In short, it is the kind of document we have a right to expect from those who are Shepherds of the flock and guardians of the sacred traditions of Christianity.

The Prelates view the war into which "our country has been forced" as a conflict between those who "would deprive man of his divinely conferred dignity, reject human freedom and permit no religious liberty," and those who are fighting to "maintain a free world." In this global clash of arms, since a moral issue is involved, there can be no question of compromise. We must fight through to victory.

But victory is not enough. The war must be followed by a just peace, the principles of which have been admirably stated by Pope Pius XII, and ought to be seriously studied. Rejecting as a basis for peace the shibboleths of secularism, the greed of exploitation, the pagan slavery of totalitarianism, whether Nazi, Communist or Fascist, the Bishops demand a post-war order inspired by justice and charity, a world in which, as President Roosevelt has stated, "the spirit of Christ shall rule the hearts of men and nations." They fearlessly point out that such an order requires the abolition of economic injustice, and the subservience of the profit element to the common good of communities and nations.

Yet war, the Bishops recognize, even for a good cause, is a source of countless evils. They are alert to the possible bad moral effects of the widespread employment of women in industry and the drafting of "teen-age" young men. The civil authority is exhorted to use women in industry as sparingly as possible, and to safeguard the moral health of the young men in the armed service.

Against injustice of all kinds, everywhere in the world, they raise a compassionate and protesting voice. They deplore "the murderous assault on Poland," and on other countries; they "feel a deep sense of revulsion" against the Nazi-inspired persecution of the Jews; they condemn the "despotic tyrants" who have ordered mass reprisals, placed thousands of innocent victims in concentration camps, and left other thousands to starve. And here at home, they demand justice for minorities, "particularly for our colored fellow-citizens."

To their brother-Bishops of Latin America they send cordial greetings, pointing out that the Catholics of the two hemispheres are not merely neighbors, but "brothers professing the same Faith." To the Bishops suffering with their flocks in occupied countries, they send all they can—their sympathy and the prayers of American Catholics.

The Bishops have written a splendid statement. It will inspire every Catholic in the land, and many outside the Faith as well.

SCUTTLING DEMOCRACY

AS last-ditch defenders of the poll-tax, the minority of Senators wilfully prolonging debate, are doing much more than bringing democratic procedure into disrepute. By their frantic action they prove just what the opponents assert of the poll-tax. It is a cleverly usable instrument for maintaining the Nazi principle of a Master Race over a segment of American citizens. Yet these same citizens are in no wise exempted from taxation and military service.

Since only a small group of States is concerned, the rest of the country might still be content to leave filibusterers to their own devices, even though such tactics neatly provide a daily quota to the Axis propagandists. Even the defeat of the poll-tax would probably be offset by new inventions to ensure white supremacy.

There is, however, a much deeper reason for anxiety than mere sympathy for the disfranchised minorities of the poll-tax States.

No longer is it possible to maintain, in any intelligible sense, a rigid social or political or economic policy in any one part of the country without its affecting the entire nation. We are ceasing to be a people of stay-at-homes and are tending to become a nation of migrants. The millions concerned, one way or the other, in the poll-tax situation migrate to every nook and corner of the country. Into thousands of factories, Army and Navy bases, Government agencies, prejudices and grievances are spread.

Women are being employed in certain war industries because certain employers, who have the poll-tax mentality, definitely refuse to employ a skilled male Negro worker if a white woman can be obtained.

In their recent statement on Victory and Peace, the Bishops of the United States are not content with asking "the full measure of economic opportunities" for the large group of citizens whom the poll-tax is planned to control. They ask, furthermore, that these same colored citizens shall be enabled to "join with us in preserving and expanding in changed and changing social conditions our national heritage."

This national heritage cannot be preserved, much less expanded, under a political system that contradicts its own premises. It can only be maintained if democracy grants to its citizens in fact what it grants to them in theory.

ITALY'S LIBERATION

NORTH and South America pulsate today with what is styled the Free Italy Movement. Quite different from other contemporary organizations which aim to reconquer the occupied regions now under Axis control, this new alignment has set out to free Italy from the Axis, from military destruction and from Fascist government. The timeliness of the action is evident, in view of the events occurring at this juncture in the Mediterranean area. The movement is intelligent and undoubtedly bound for success.

As it develops and crystallizes in leadership and program, well-wishers will watch to see what factors exert influence in molding its forces and directing its operation. At present the leadership appears to be sound. But soon the radical Left will be heard, in reaction to the rigorous regime that for twenty years has dominated the peninsula. Idealists and admirers of Mazzini and Garibaldi are certain to project past battle-cries into present conditions, and the anti-clerical following of Cavour may take a key place in the battalion of freedom.

At the moment all this is in a state of flux, for the radio-appeals to the home country, and the rallying speeches heard in our assemblies, follow the negative line in repudiation of the current government. Still the great question is not rejection today but preparation for tomorrow.

In that connection it is our ardent hope that the guides of the movement will not try to turn back the clock. Italy has a grand past, but certain facts are facts.

The country is today one united nation, not, as Mazzini found it, a group of peoples awaiting unification. Again, Italians are Catholic to the core. They know what it meant to spend sixty years under an anti-Papal program, when well-meaning Liberals generated so much smoke and heat that the real Italy hid in obscurity, division, weakness and torn consciences.

The new Italy will abandon the doll's house of Rousseauvian utopia. She will forget the will-o-the-wisp of conquest, and live the vibrant life of her own immense possibilities. Most of all, she will cherish and embellish her highest endowment, the love of family and of home.

THANKSGIVING DAY

EARLY in August, 1861, a Joint Committee of Congress waited on President Lincoln. It had been instructed to ask the President "to recommend a day of public humiliation, prayer and fasting, to be observed by the people of the United States with religious solemnities, and the offering of fervent supplications to Almighty God for the safety and welfare of these States, His blessings on their arms, and a speedy restoration of peace."

In a day of peril, the Government recognized its dependence upon the help of Almighty God. Troops were gathering in all the Northern States, and factories hitherto used for the production of peacetime wares, were now turning plowshares into cannon. But more necessary than munitions was the nation's public recognition that, without the blessing of God, nothing could be won, neither the war, nor the peace.

Lincoln caught the tone of the Committee. On August 12, he set aside the last Thursday in September "as a day of humiliation, prayer and fasting." It was fit and becoming at all times for the people "to acknowledge and revere the supreme government of God, to bow in humble submission to His chastisements, to confess and deplore their sins and transgressions, in the full conviction that the fear of the Lord is the beginning of wisdom." Then he added:

... it is peculiarly fit for us to recognize the hand of God in this terrible visitation and, in sorrowful remembrance of our own faults and crimes as a nation and as individuals, to humble ourselves before Him, and to pray for His mercy—to pray that we may be spared further punishment, though most justly deserved; that our arms may be blessed, and made effectual for the reestablishment of law, order and peace throughout the wide extent of our country; and that the inestimable boon of civil and religious liberty, earned under His guidance and blessing by the labors and sufferings of our fathers, may be restored in all its original excellence.

The darkness of war again enshrouds "these States." But even as did our fathers at Valley Forge and Shiloh and Gettysburg, beyond the darkness we can see, with the eye of Faith, God's loving Providence. When, therefore, we gather next Thursday to celebrate Thanksgiving Day, it behooves us to humble ourselves before Almighty God and, individually and as a nation, to beg His forgiveness and His almighty protection. Well may we rejoice that in the year now drawing to a close, Almighty God has dealt with us not according to our deserts, but according to the measure of His infinite mercy. In that thought, we ought to find new confidence, and a new motive to deplore, as Lincoln wrote, "our own faults and crimes as a nation and as individuals."

We may rejoice, too, that the Government of the United States has never persecuted religion. Under the powerful protection of the Bill of Rights, American citizens have been free to worship Almighty God according to the dictates of their consciences. We may further rejoice in the fact that ours is the only Government in the world which,

over a long period, has annually acknowledged the sovereignty of Almighty God by calling upon the people to humble themselves before Him, and thank Him for His goodness.

But proclamations and celebrations are empty rites, unless we heed them and take part in them, with humble and contrite hearts. In this day of trial, it is fitting and proper, and altogether necessary, that our prayers on Thanksgiving Day be prayers that beg God's mercy for ourselves, for our military forces in every part of the world, for our civil officials, and for all our people. God has been infinitely good to us. It is now our task to make ourselves less unworthy of His goodness.

CATHOLICS ARE CITIZENS

SOME legislators in this country still fail to recognize Catholics as citizens, entitled to equal protection of the law. They try to exclude, and generally succeed in excluding, the children of Catholic parents from the benefit of legislation providing free text-books and free school-bus accommodations. State money, they allege, cannot be used for "sectarian" purposes.

This logic would forbid a child to walk to a Catholic school on a public highway. Highway and bus alike are paid for by all citizens, for the benefit of all; but with one exception, it would seem. The exception is the parent who sends his child to a school not supported by the State.

It was the old Supreme Court, now made a target for abuse by many, which held in the Louisiana text-book case (1928), that the beneficiary is not the school, "sectarian" or otherwise, but the child and his parents. The same Court held (1925) that the right of a parent to choose a school for his child was a natural right, which no State might abridge. This decision, quoted by Pius XI in the *Encyclical On the Christian Education of Youth*, is the only decision by an American court to be praised in a public Pontifical document.

The fundamental vice of the Oregon legislators (268 U. S. 510), and of the opponents of the Louisiana legislation (281 U. S. 379), lay in a refusal to recognize Catholics as citizens. The Supreme Court condemned this vice. But it reappears in a bill now before Congress which authorizes an annual appropriation of \$300,000,000 for primary education, but only in the State-supported schools. Catholic schools, offering equal, or superior, facilities, are excluded from all participation.

As the Archbishop of New York remarked in an address to the alumni of the Catholic University: "The health and welfare of children in private schools should be just as much a concern as the health and welfare of children in tax-supported schools." This proposed legislation, a legitimate descendant of the vicious Smith-Towner bill of October, 1918, discriminates against the first. Should the issue be brought to the Courts, it is to be hoped that the Supreme Court will be mindful of the doctrine in its rejection of the Oregon, and its approval of the Louisiana, school legislation.

WITH POWER AND MAJESTY

THE spirit of the Lord came upon Joel, the prophet, dwelling in the land of Judea, and he opened his mouth, and spoke. "Nations, nations, in the valley of destruction: for the day of the Lord is near in the valley of destruction. The sun and the moon are darkened, and the stars have withdrawn their shining." (iii, 14,15.) But the people went their way, and heeded not his voice, when he warned them of the day of darkness and of the night in which no stars would shine.

In His love for His chosen people, God sent His prophets, but in His greater love for us, He has sent the Prophet among prophets, Our Lord Jesus Christ. In our Gospel (Saint Luke, xxi, 25-33) Jesus recurs to the language and imagery of the Prophets of old. He foretells the impending doom of the Holy City (vv. 29-33) and the dreadful commotion at sea, in the skies, on the earth and in the hearts of all men in the days that precede His Second Coming. When that day shall dawn, we know not, but although we know that it shall certainly come to a world of men "fainting for fear," we go our ways, like the Jews of old, careless and unheeding.

Fear there will be in the world on that day of doom, but the hearts of all who have followed Jesus Christ will be fortified by the love that casts out fear. He will come as a Judge, but He will also come to justify in the face of the whole world the law of God, and to bring into glory the countless hosts of men and women who, despite poverty, shame, and obloquy, have modeled their lives upon it. Unhindered the world has persecuted Christ. It robed Him in the garb of a fool. It scourged Him and nailed Him to a Cross and, as He hung there in His agony, it jeered Him. Therefore shall He come, the Crucified One, "upon a cloud, with great power and majesty." In that day, the world shall know, and we who have followed Him shall know, the folly of all who dwelt in sin and the wisdom of men who loved virtue.

There are times when evil seems to conquer. In the homes of God-fearing men, often the sound of mourning is heard, while men without consciences feast and make merry in palaces. They are the masters, and the people of God are the hewers of wood and drawers of water. God looks down from His Heaven, and seeing, He withholds the thunderbolts that would confound the wicked, and free their victims. Of old, He might have sent twelve legions of Angels to defend His Son. Today, His arm is not shortened against the enemies who oppress His Son's brethren. Yet His Son was led to Calvary, for our salvation, and Christ's brethren must be subjected to suffering that they may partake more abundantly of the fruits of Calvary.

O hearts that mourn, and you who bear heavy burdens, "your redemption is at hand." In the inevitable day of the Second Coming of the Crucified, God's dealings with His children will be justified in the face of all the world. Take courage, then, and fear not, for your waiting is but for a little while, and then He will come and save you.

LITERATURE AND ARTS

THE FATALISM OF JOSEPH CONRAD

PHILLIPS TEMPLE

THE inevitable "Conrad entry" to be found on almost every respectable Catholic book list is (to employ a phrase of his, used in another connection), "a wonderful and bizarre phenomenon." That Conrad was a literary genius of the first order is seldom disputed; that he exhibits throughout his writings a native familiarity with what we may call "the Catholic vocabulary" is a matter of record; that he was baptized a Catholic and lived an honorable life is public knowledge.

Yet, on the basis of his published writings, it would seem that he thinks far less as a Catholic than as a fatalist. He never loses an opportunity to emphasize man's puppet role in the grip of natural forces, to portray man's essential insignificance in the face of "the immense indifference of things." If man has a supernatural destiny, if his life has any meaning other than such as man can hammer out for himself, one could never remotely infer the fact from anything in the great Pole's entire literary output.

If this is the case, it may be asked how it is that Conrad has attained to the status of a hardy perennial in the ranks of Catholic writers. How did it ever happen that he came by that unwritten but implied *nihil obstat* for even his most devastating expositions of philosophical pessimism? Before attempting to answer this question, let us solidly establish our contention that Conrad is, in fact, in his writings, a pessimistic fatalist rather than a Catholic optimist.

It is not as necessary now as it was in the Dreiser-Mencken-Lewis era to explain that by "optimism" we do not mean Eddie Guest. If the present crisis, and the years leading up to it, have done nothing else, they have dispelled the atmosphere in which sentimental defeatism seemed a virtue. Optimism, in the profounder sense in which one uses it to characterize the Catholic attitude, does not deny the tragic quality of life, but it affirms its significance. It stands solidly on the premise that, despite man's sin, life is good, and has a meaning that transcends its earthly panorama.

In establishing the fact that fatalism is the keynote of Conrad's writings, let us consider first the opinion of the man who would have been the first to notice optimism if it was there—Henry L. Mencken. He presents us with this sad litany of Conradian heroes:

Each goes down a Greek route to defeat and disaster, leaving nothing behind him save an unanswered question. I can scarcely recall an exception. Kurtz, Lord Jim, Razumov, Nostromo, Captain Whalley, Yanko Goorall, Verloc, Heyst, Gaspar Ruiz, Almayer: one and all they are destroyed and made a mock of by the blind, incomprehensible forces that beset them.

It is important to note that the mere fact of defeat is not the point at issue. I am not attempting to affirm the absurdity that, for a novel to be optimistic in the Catholic sense, its hero's career must be a triumphant record of obstacles overcome, culminating in final and obvious victory. On the contrary, the hero of a Catholic masterpiece, as in Graham Greene's *The Labyrinthine Ways*, may meet finally with destruction. The important point, however, is the significance attached to that destruction. Is it a meaningless mockery, as in Conrad, or is it an ultimate affirmation, as in Greene? This is the operative question, and not the comparatively accidental fact of physical survival or destruction.

Or take that able summary of the Conradian philosophy expressed by Hugh Walpole:

—Conrad is of the firm and resolute conviction that life is too strong, too clever and too remorseless for the sons of men. It is as though, from some high window, looking down, he were able to watch some shore, from whose security men were forever launching little cockle-shell boats upon a limitless and angry sea. He observes them, as they advance with confidence, each with his own sure ambition of nailing victory to his mast; he alone can see that the horizon is limitless; he can see farther than they—from his height he can follow their fortunes, their brave struggles, their fortitude to the very last. He admires that courage, the simplicity of the inevitable end.

Any reader may multiply at will examples from Conrad's writings to confirm the views just quoted: the sardonic use of the word "hope" that closes *An Outcast of the Islands*; the ironic use of the word "Victory" as the title of a book in whose third chapter we find a classic statement of the old, old view that to think is to doubt; while *The Mirror of the Sea*, perhaps his greatest achievement, and his own favorite among his writings, abounds in examples of an exquisitely expressed yet nevertheless uncompromising fatalism. In his letters, where he speaks without the mediation of a Marlow, we recognize Marlow as Conrad himself when he (Con-

rad) writes to a friend that he is unhappy, "as are all men of little faith."

Yet all men live by faith, natural or supernatural, conscious or unconscious, explicit or implicit. As for men utterly without faith or hope, whose very identity almost has been eaten away by the corrosive action of a doubt that doubts itself—we find their bodies in rivers and hotel rooms. They cannot exist for long in the flesh. Even so, Conrad's existence contains by implication the contradiction of his own philosophy, for, fatalist that he was, he worked out a faith of a sort, and worked it out in human, not divine, terms. Like Royce, he was struck with the idea of loyalty, and found, or sought to find, a meaning to life through loyalty.

Time and again he reverts to this idea. His character, Lord Jim, exemplifies this loyalty, and thus the appalling nature of his act. Again, at the very climax of *The Nigger of the Narcissus* (the book of which he himself wrote: "By these pages I stand or fall"), we find, in a passage of surpassing pathos and beauty, his truncated credo. In his tribute to his comrades of that odyssey, to those by whose side he had battled the elements, he writes:

Haven't we together and upon the immortal sea, wrung out a meaning from our sinful lives? Good-bye, brothers! You were a good crowd. As good a crowd as ever fisted with wild cries the beating canvas of a heavy foresail; or tossing aloft, invisible in the night, gave back yell for yell to a westerly gale.

There you have it—a perfect example of his dualism—a passing bow to the supernatural conception of life in his use of the word "sin," and his unswerving determination to wring out a meaning from life in human, and exclusively human, terms.

And now to return to our original question—how to explain the acceptance of this fatalist as a "Catholic" author? How does it happen that his story, *Youth*, is a favorite with Catholic college freshmen? *Youth* is a story that means, if it means anything at all, that life is a futile business; that youth, which is inspired by high ideals and a zest for life, turns out upon examination to be nothing more than "the heat of life in the handful of dust."

This is a question that is much easier to ask than to answer. The simplest answer I have heard is the unflattering one that it makes no difference whether Conrad's view is Catholic or not, since the youngsters who read him don't understand him. They read him, in other words, as children might read Swift, who tells an interesting story about a man who lived among very little people and then among very big people. Swift's acidity, like Conrad's fatalism, simply doesn't exist for them.

But even assuming that this view correctly states the situation, it is still no answer. It would be a queer system of education that assigned books to students in the pious hope that they would fail to get the point.

Even more unflattering is the idea that it is not the students who miss the point. William Lyon Phelps could write, when long past his student age, that Conrad's books "are based on the axiom of the moral law," whatever that might mean. The answer to the question would seem to lie in the subtle quality of Conrad's irony itself, a subtlety

that led Norman Foerster to complain that Conrad, for all his show of candid confession, did not really come out and reveal himself; a subtlety that led Hugh Austin to develop the thesis that the entire meaning of Conrad is to be found in this irony, if only one has the keenness to penetrate the mask.

No wonder, then, with all of this hide and seek as to just what may or may not be the import of Conrad's elaborately ambiguous expressions, a freshman misses some of their significance. To this writer there is no doubt about Conrad's attitude, and his reasons for this have been stated. The cumulative effect of Conrad's subtleties, combined with his relatively rare flashes of candid self-revelation, add up overwhelmingly to an unmistakable fatalism. Yet it is important to note (because here may lie the answer to our question) that a partial reading of his work, or a rapt and indiscriminating preoccupation with the beauty of his style, may very well conceal the philosophical implications of what he says.

I see no reason for excluding Conrad from the freshman's literary diet. He has far too much to offer to be disregarded. My only point is that we should cease regarding him as a "Catholic" author in the sense of an author whose intellectual attitude embraces a Catholic view of life. It does not. It holds a view of life that is quite distinctly different from the Catholic view. To be sure, Conrad does not "attack" the Church; he does not come out and explicitly state that the supernatural view of life is the wrong view. He simply shows between many of his lines that this Catholic view is not his.

Yet it would not be true to infer from what has been said that my intention is to "attack" Conrad. If I have attacked anything, it is a misconception of the drift of his writing. Naturally, no Catholic can find himself in fundamental agreement with a fatalist, but it has never been necessary to "agree" with a writer in order to appreciate his greatness, or to be moved by his loyalty to his own ideals. Conrad was a great soul as well as a great artist. He was possessed by a great passion for the sea, and in a half dozen or so of his works he has set down, in some of the finest English prose that has been written since the sixteenth century, the saga of man's ceaseless battle against it.

Reference has been made to his pessimism. It is not a sentimental or a shallow pessimism. It is profound and, transmuted through his art, has the quality of deepening our sense of the tragedy of life. For life is a tragedy when reflectively considered. This is no news to a Catholic, steeped as he is in the facts of man's Fall, the agony in the Garden, the Cross, the reality of Hell.

The great difference between the fatalist's view of life's tragedy and the Catholic's view of it centers on the question of whether this tragedy has a meaning or not, on whether the great questions arising out of it have an answer. The Catholic knows that there is a meaning, and Revelation has answered the most important questions. But the fatalist's view is that there are no answers, and this has received immortal expression in the art of Joseph Conrad.

BOOKS

THE COMPLETE SHAW

G. B. S.: A FULL LENGTH PORTRAIT. By Hesketh Pearson. Harper and Bros. \$3.50

NEVER averse to sitting for a portrait was George Bernard Shaw. He sat for busts by Rodin, Troubetskoy, Jo Davidson, Sigmund Strobl, Epstein and many others. "Since then," he says, "I have sat to so many well known sculptors and painters that H. G. Wells complains that he cannot move about Europe without knocking against some image of me."

It is characteristic that Shaw should sit for a full-length portrait in print, while still alive. It is characteristic, too, that the biography is by no means fulsome or expurgated. Punches are not pulled, although many of Pearson's punches are mere sparring with a Shaw whom he obviously admires tremendously. There are not many celebrities, however, who would allow such frankness while still alive and able to wield a blue pencil.

This book is the complete Shaw. If you admire him, there is much to support your admiration; if you dislike him, there is much to nurture and intensify your dislike. If you are indifferent about him, you will be able to put the book down many times before you finish it, if you finish it at all, for it is all Shaw.

Whether one likes or dislikes the man, he is a phenomenon. He is easily the best self-advertiser, in his class, in modern times. I doubt very much if he really thinks that he is a better dramatist than Shakespeare, but he knows that people will go to the plays of a man who says he is.

Out of his own mouth, Pearson shows, throughout the book, why Shaw is liked and disliked so heartily:

What infuriates people is my incorrigible habit of constituting myself, uninvited, their solicitor, their doctor, and their spiritual director without the smallest delicacy. I have no right whatever to concern myself with your personal habits or your private welfare; but you see I do. I treat everyone sympathetically as an invalid, injudicious in diet, politically foolish, probably intemperate, more or less mendacious and dishonest: and, however friendly my disposition and cheerful my way of putting it, they don't like it. I can't help it. After all, you cannot reasonably expect a playwright to mind his own business. Other people are his business.

It is as a spiritual director that Shaw is most dangerous and futile. Shaw, and his sympathetic biographer are at pains to make this clear. "Imposter for imposter," he once declared, "I prefer the mystic to the scientist—the man who at least has the decency to call his nonsense a mystery. . . ." In a letter to Tolstoy he expounds his "religion":

To me God does not yet exist; but there is a creative force constantly struggling to evolve an executive organ of godlike knowledge and power: that is, to achieve omnipotence and omniscience; and every man and woman born is a fresh attempt to achieve this object. . . . We are here to help God, to do his work, to remedy his old errors, and to strive toward Godhead ourselves.

Shaw did not have the decency or wit to call this mystery nonsense. But what fine sport he could have made of this cloudy mumbo-jumbo if someone else were guilty of it!

Brooks Atkinson once wrote, when Shaw's powers were already declining, that he doubted if Shaw's works would live, because he lacked *human sympathy*, an essential element in all great literary work. The biography, I think, bears out this indictment.

Pearson's brave attempt to delineate Shaw as a great

man, a prophet and a super-dramatist will make him appear to many as an insufferable egotist, an overrated modern messiah with a tin horn and a shoddy gospel, who made the stage a lecture hall; a man with wit but not humor, an intellect but not a heart, irreverence but not courage, notoriety but not fame. He will be remembered as a man who raised irritation to a high and lucrative art and who labored long and brilliantly to change human nature and make the world vegetarian, socialist and Shavian—without notable success. There are still many who believe in God rather than Shaw. In his decline, he must find that difficult to understand.

J. GERARD MEARS

FIVE BOOKS IN ONE FINE ONE

THIS IS THE ENEMY. By Frederick Oechsner, Little, Brown and Co. \$3

"THIS book, like *Mein Kampf*, was conceived in chaos and born in custody." A good beginning of an interesting foreword. Five American correspondents interned for five months at Bad Nauheim decided to pool their efforts and combine their data into one volume. The result is condensation instead of the too frequent padding. As the book was planned to provide information rather than entertainment, the reader is scarcely conscious of the difference in authorship.

In the sense that they are based on a wide collection of facts, and in no wise resemble horoscopes worked out from informal Freudian charts, the portraits of the various Nazi leaders, Hitler, Goering, Goebbels and company are the most objective we have read. We are told about the books Hitler reads: books on military science, architecture, astrology; books on the Catholic Church, many of them pornographic; detective stories, including Edgar Wallace. We are told that he judges people by their hands, that he takes stock in phrenology and that he likes pictures of stallions.

Most encouraging it is to learn that the Nazi leaders are not a united and happy family. This spells danger of a crack-up when the military reverses begin. The correspondents would have us keep in mind the Goering-Himmler struggle, liable some day to end in an explosion. There is reason to suspect that General Udet and the ace flier, Moelders, a Catholic, were assassinated by Himmler because, with others of the air corps, they were advocates of Goering as Nazi No. 2.

The chapter on propaganda adds but little to what was done to death in many earlier books. Cardinal Faulhaber, Bishop Von Galen and Pastor Niemöller receive favorable notice for their bravery in resisting persecution, but American reporters do not seem to appreciate the tremendous silent influence Christianity is exerting on the side of resistance to Nazi ideology. The German citizen dares not talk, but he still thinks; and we know well what our Catholic brethren think of Hitler. To them he is another Nero.

There is a good chapter on the Russian campaign, clearly explaining why the Russian *Blitz* failed. "Defense in depth" was the secret of the Russians. After every break-through the Germans always faced another Russian army behind the first line. There were "reliable indications" that Germany planned to move through Spain into North Africa in November, 1941. Troops were concentrated in the Bordeaux area of the south of France; but the move became impossible when the Russian campaign bogged down. In view of recent events this bit of reporting is valuable, as it shows that the

LOYOLA SCHOOL

FOR BOYS FROM AGE 8

980 Park Avenue, New York City

CONDUCTED BY THE JESUITS

A Catholic Day School where classical education and moral guidance form the mind and character of the boy.

Complete Program of Athletics

**MILITARY TRAINING
IN FIVE UPPER GRADES OF
GRAMMAR SCHOOL**

Four Years of College Preparatory

Apply to

Rev. Walter A. Reilly, S.J., Headmaster

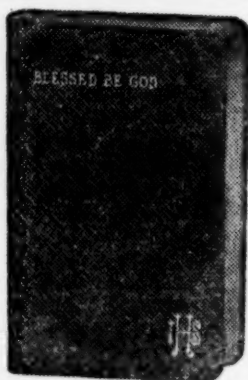
THE COMPLETE
PRAYERBOOK
THAT HAS
LARGE CLEAR TYPE
**BLESSED
BE
GOD**

\$3.00 to \$10.

At all Catholic Bookstores

Size 6 1/4 by 4—744 pages

P. J. KENEDY & SONS, Publishers, NEW YORK



TWO BOOKS WORTH OWNING AND READING

By RT. REV. J. J. BURKE

"TRIALS AND TRIUMPHS." Just off the press. Story of the early struggles and achievements of the Sisters of the Third Order of St. Francis of Peoria, and the establishing of their twelve hospitals in the mid-west. Over fifty beautiful halftones. Only \$3.15 postpaid.

"THE RURAL RECTOR." Intimate human sidelight upon the life of a brave and devoted rural rector in earlier days, serving on the prairies of Illinois. Only \$1.25 postpaid.

Order through your bookstore or of the publishers.

THE LONGFELLOW PRESS

164 West 74th Street

New York, N. Y.

THE NEWMAN BOOKSHOP . Catholic Booksellers

Westminster, Md., and 826 Newton Street, Brookland, D. C. Catholic and Secular Books of All Publishers Promptly Supplied. Best Library Discounts to All Catholic Institutions. Secondhand Catholic Books Bought and Sold. Catholic Libraries Purchased for Cash. Catalogue issued monthly to Reverend Clergy and Religious.

President's message to Pétain, stating that the Nazis were threatening France's African Empire, was no lame excuse for the taking of Algiers.

The account of Nazi cruelty in the occupied countries is thorough, but sickening. What a world of hatred the Nazis are piling up against their silent people at home! Today, when so many ill-equipped and radical journalists are writing books, it is only fair to say that the present authors are different. They stick to reporting and do not grow lyric over Communism. There is only the mildest fling at General Franco, and that by implication. The old, imported tradition against Catholic Spain dies hard. The book reeks with facts. We are grateful that the Berlin staff of the United Press boiled down their five books into one.

GEORGE T. EBERLE

FROM A VANISHED PARIS

MEMORIES OF HAPPY DAYS. By Julian Green. Harper and Bros. \$3

IT was a very grown young man, almost aged seventeen, who, in July, 1917, was fitted out with a khaki uniform and joined up with the American Field Service. He was a boy of entirely American origin, brought up wholly in France, who suddenly found himself in close companionship with his fellow-Americans, found them strange, but liked them and found that they liked him.

This is Julian Green's first book in English. It is written by one who knew France and loved France. I wonder if the author himself has taken a secret pleasure in the surprise this lucid, cheerful story, devoid of self-pity or self-analysis, will naturally make upon those acquainted with his introspective tales of psychic gloom. The contrast, however, will not so greatly surprise those who know how objective can be the outlook of a genuine artistic craftsman; and with what amazing ease the said artist, if he is of the true breed, can accommodate himself to novel, difficult circumstances.

In a story where all seems to ring true, the peak of truthfulness seems to be reached, oddly enough, in several passages where he portrays with singular exactness that complete sense of perfectly unadulterated joy that God gives to youth at certain moments. This joy is not returned until, after long years and suffering, the soul has been so transformed that it can have a foretaste of the eternal joy that is to come. Thus, when he visited Venice on a single and unforgettable furlough; "every impression of sadness which had been made on my mind since I was born was miraculously wiped out like something that is effaced from a blackboard."

At the age of fifteen, in Paris, Julian Green became a Catholic. His youthful Catholic life, as he explains, was sometimes fervent, sometimes neglectful, but never indifferent. He lived through the very strange experience of belonging to two worlds: one was of America's Old South—Savannah and the University of Virginia—the other of Paris, which was and remains his earthly spiritual home. It is probably because he was an American that he could so accurately picture the essence of a French schoolboy's life.

The story is very easy and rapid reading. The pictures are complete, done by a master hand. However Catholic literature may be defined or described, this should most certainly take a place in our American claims to it. Do not miss these Memories. You will see and learn, if you make them yours, some deep things, some piercing side-lights on the events that were to come in France and the world.

JOHN LAFARGE

I LIVE AGAIN. By Warwick Deeping. Alfred A. Knopf. \$2.50

THE Warwick Deeping public, a fearsome phenomenon, should have rough going with the master's latest. To begin with, *I Live Again* relies upon the transmigration of souls as a literary device. The "I" of the first episode is reborn (and conscious of the process) as the "I" of

the second, and so on. For confusion's masterpiece, the protagonist of the final phase is the posthumous son of the hero of the previous tale.

The chief purpose of this cumbersome machinery is to allow Mr. Deeping to follow, over three centuries, in his painfully-concerned way, the vagaries of class snobbery, money-worship and man's general inhumanity. In the first episode a surly young ruffian progresses from the gutter to the chamber of a sultry daughter of the privileged. He kills a man defending her and she deliberately lets him hang. The point, one supposes, is that an unjust caste system is simply unjust. In his next existence, the "I" is a scion of the *nouveau riche* who marries a "wheat-eared blonde" of the landed aristocracy as a step toward power and peerage; he dies in Spain, poisoned by a revolutionist mistress. The message: money is not all. In the section called "Progress and Priggery," John Marwood, "the complete and complacently clever little egoist," is brought through his ego-centric love for the daughter of a fiery, bearded Marxist to, at long last, "the sick humility of sobered self-knowledge." His son, the protagonist of the final section, achieves salvation through "supersensitiveness and the larger life of the artist."

Despite the welter of whining and all the commonplace of thought and inverted platitudes, there is evidence that Mr. Deeping is often on the side of the angels. But it doesn't much matter. RILEY HUGHES

INTER-AMERICAN AFFAIRS, 1941. Edited by Arthur P. Whitaker. Columbia University Press. \$3

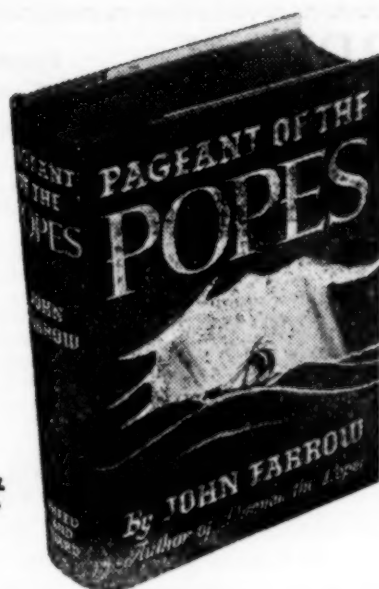
FOR those who want a clear-cut, frank picture of Latin America as it is today, this is a most important book. There is in it absolutely nothing of propaganda, unless one recognizes in truth the most powerful propaganda. Moreover, the style and format recommend themselves as highly as does the evident scholarship of the four authors.

After giving us a thorough account of the last half-century in Inter-American relations—Professor Whitaker will not let us confine that term to the narrow sense of relations only with the United States—the volume devotes four chapters to politics and diplomacy, economics and finance, cultural relations and public health, social welfare and labor. There follows a summary, with four valuable statistical appendices.

The second chapter merits particular attention. One finds here the raw material out of which we built our present excellent relations with our neighbors. Whitaker writes a penetrating analysis of the Latin-American factors which, in 1941, militated against cooperation with the United States. He singles out the cross-currents stirred up by our "all-aid-short-of-war" policy toward England, and the mixed movement generally called *Hispanismo*. This latter he diagnoses with skill, as he seeks to find whatever pro-Axis support lies beneath the revival of emphasis on Hispanic cultural unity. He rightly marks the place of the Church in this movement, as hostile to Nazi doctrine, though naturally—in Latin America—looking with reverence on the homeland of the culture that runs all through the life of those nations. His figure of 8,000 Falangists among the 78,000,000 people ought to calm the souls of those who see ghosts whenever they think of Francisco Franco.

The treatment of social welfare is unfortunately quite brief, and apparently concerned only with the steps taken by government agencies for the amelioration of this problem. There is no word of the Sinarchist organization, of the work of Señora Vargas, or of Bishop Andrea in Buenos Aires. The discussions and findings of the Inter-American Seminar on Social Studies would have thrown light on this topic.

Warfare is signaled out, in the "Summary and Prospect," for its deterrent effect on social-welfare work, the labor movement and education. It is "furnishing new dialectic weapons to the elements in each country that had impeded their progress all along, and diverting funds, energy and personnel to more immediately urgent purposes." On the other hand, Inter-American cultural



What

about

the man in Peter's Boat?

HERE ARE ALL THE POPES from Peter to Pius XII: Peasants, Noblemen, Scholars, Swineherds and Shoemakers' Sons: "all sorts and conditions of men" wearing the Fisherman's Ring: some of them Saints, a few truly Great, some mediocre, some incompetent and a few sorry specimens: but, *take them all together*, they have had quite a bit of influence on the course of History!

1900 years is a long time!

THIS BOOK IS POPULAR HISTORY at its best: "accurate, up-to-date knowledge in terse, emphatic language. . . . The pungent style never becomes boring."

THE 14 BRILLIANT PORTRAITS redrawn by Charlot from authentic sources, add immeasurably to the story. What, for instance, would one not have given to see Rome at the coronation of Alfred the Great? (*Here is St. Leo who crowned him!*) Or that great soldier Pope, Michelangelo's friend, clambering up the scaffolding, brushing aside the helping hand? His majestic countenance (*you will remember it from El Greco's superb portrait*) is here also, as is that patron of Machiavelli who excommunicated Luther and the fisherman's son who appointed Torquemada!

HISTORY FLAMES IN THE MIND as one turns the pages of this book! Here is Telesphorus (A.D. 125) celebrating on Christmas Eve the first Midnight Mass: here is the man who from Avignon, under the influence of the French King, *suppressed the Knights Templars*: and here is the founder of the University of Rome whom another French King addressed as "Your Supreme Foolishness": here is Hilary (A.D. 461), who founded the first of the great Pontifical Libraries, and here also are six other Popes who were Librarians or founded Libraries, including that unfortunate John XXI, who perished under the collapsing scaffolding erected to repair the roof of a library!

THIS BOOK IS

Essential Background

PAGEANT OF THE POPES, by John Villiers Farrow, Portraits, Chronology, Index, 420 pages.....\$3.50

SHEED & WARD, 63 FIFTH AVE., NEW YORK

SPECIFY DEPARTMENT

Address Dean of Freshmen, Holy Cross College, Worcester, Mass.

JE. 7-1930

PETER M. DUNNE

PETER M. DUNNE, professor of history at the University of San Francisco, is at home in the history of the Renaissance and Reformation.

THEATRE

WITHOUT LOVE. The only trouble with Philip Barry's new comedy, *Without Love*, now starring Katharine Hepburn and Elliott Nugent at the St. James Theatre, under the auspices of the Theatre Guild, is that it contains moments in which Mr. Barry thinks he must be serious.

He should struggle against this temptation. When he is serious he sinks from the light and charming surface of his play into mysterious waters, and draws his audiences down with him. There he and they are equally uncomfortable until he comes up again for air. This is very soon, however, and only a carping critic would find much fault with such brief interruptions to the wit and gaiety he offers us the rest of the time. There is plenty of both in the new play, and few playwrights have a lighter, surer touch with them than Mr. Barry has.

Without Love shows us the experience of Patrick Jamieson (Mr. Nugent) and Mrs. Jamie Coe Rowan (Miss Hepburn). She has been widowed by her husband's sudden death in an accident, after two years of ecstatic married life. Jamieson is a gay young Irish bachelor, with the gift for amusing conversation and brilliant repartee so many Irishmen have. He interests the young widow, who is merely going through the motions of life since her bereavement.

She decides, after a brief acquaintance, that he would be a pleasant person to have around the house, where she herself has nothing left but money. In an amusing scene which she conducts with complete seriousness she asks him to marry her, but to be her husband "in name only." She is lonely. He is to be her companion and her friend, but nothing more. He is merely interested in the war and the Irish question and in writing informative letters to the President of the United States, so he hasn't much to do. He accepts the lady's proposition, and the pair marry and settle down to their new life.

Did someone speak? Yes, Gentle Reader, of course they fall in love with each other. But that isn't till the end of the final act, and I did hope you would let me lead up to it. That's what Mr. Barry does, and in the most amusing and delightful way. You see the climax coming, slowly, unmistakably. But AMERICA'S readers are so quick on the up-take. . . .

It only remains to say that there are other characters in the play, including Audrey Christie as Kitten Trimble, a secretary, whose acting is so good that she is featured in nice big letters on the program. Also on the program are half-a-dozen other players, all good, they having had two fine directors. The first, last year, was Robert Sinclair. When he was called to the Service and the play whizzed into New York, ready for Miss Hepburn's huge following, Mr. Robert Edmund Jones put a few finishing touches on the direction, besides designing and lighting the production.

Mr. Nugent is not only a fine actor, but an author, director and producer, "equally successful in all four professions," as the program truthfully tells us. He is so good in the brilliant scenes of *Without Love* that we don't mind his occasional monologues on world affairs, though the plump man who sat at my left closed his eyes and took a peppermint every time a monologue began. He took four.

Most of the other actors in the cast are too much interested in world politics to pay much attention to Mrs. Jamieson, so she has time to fall in love with her husband, which she does. Then she discovers that all the time love for her has been burning in him. They both decide to call it a day and let the curtain go down.

The St. James Theatre is crowded these nights and well it may be. There are few theatres where you will find better acting or better comedy.

ELIZABETH JORDAN

THE JUDGMENT OF THE NATIONS

by Christopher Dawson

\$2.50

"A historical philosopher of first rank, Mr. Dawson is exceedingly easy to read. . . . Like the fingers of a skilled physician ranging over the bruised and broken body of an accident victim, his learned mind ranges over history, showing the great rents and worn places in the fabric of western culture. . . . 'The hope of the world,' he says, 'rests in the last resort on the existence of a spiritual nucleus of believers who are the bearers of the seed of unity.' Here is sound reading for the religious leaders of the people. Would that every minister might give heed to the suggestions contained therein. It is a real 'tract for the times'." From the review by Ivan Gerould Grimshaw in the November 13th issue of THE PROTESTANT VOICE.

THE WAY OF LIFE, by Walter Farrell

\$3.75

Father Farrell's great series, A COMPANION TO THE SUMMA, has surprised almost everyone by becoming a Catholic "best seller." But on second thought there is no reason why St. Thomas should not be popular! Is he not the author of two songs (O SALUTARIS, TANTUM ERGO) that have perhaps been sung by more people than any other two songs in the world's history? This volume (IV) completes the series and will probably be the most popular of the four, as it treats of Christ our Lord, our Lady, and the Blessed Eucharist. It is the SUMMA with the poetry of St. Thomas beginning to sound in it. The four volumes (\$15) make one of the finest gifts that can be given.

SECOND SOWING, by Margaret Williams

\$3.50

This is the story of Mary Aloysia Hardey, foundress of MANHATTANVILLE. As a child of seven she took part in the great trek westward to Louisiana, and, literally, "grew up with the country": a great woman and leader, fearless, energetic, eminently holy and utterly charming. A large part of her unique success perhaps lay in her ability to co-operate with and secure the co-operation of the most diverse persons and Orders. Cheerfully indifferent to personal hardships, she established and organized convent after convent, school after school, bringing to America's Catholic girls the finest education possible, and sowing the seeds of the great tradition of the Society of the Sacred Heart over half a continent. The illustrations are by Anne Pracy.

FOR STUDENTS AND THE SERIOUS MINDED

The eight books of the CATHOLIC MASTERPIECES TUTORIAL SERIES have been carefully chosen to form a sound body of not too difficult reading that will progressively fill in that "essential background" the lack of which so often hinders intelligent Catholic thinking on current problems. Although the titles were originally selected because of their suitability for group study, experience has shown that they serve equally well for private reading. For those whose serious reading has been limited, the "Tutorial Introductions" furnish just the right amount of help on the first reading. The series consists of eight books in cloth binding and sell for \$6.50 the set.

THE ROAD TO VICHY, by Ives Simon

\$2.25

A valuable contribution to the exploration of the causes of the French debacle, written with conviction and clarity. "A clinical observation of the progress of the disease whose virulence Germany was able to increase by co-operating with the infection. Written by a French Professor of Philosophy (now at Notre Dame, Indiana) who was a member of the small group of progressive Catholics identified with 'Esprit' and the Jociste movement, it will clarify the thinking of those who are confused by the surface appearances of the Vichy regime.

RELIGION IN SOVIET RUSSIA, by N. S. Timasheff

\$2.00

"Highly informative, thoroughly documented and rigorously honest . . . a must for all those interested in Russia," says the NEW REPUBLIC. Paul Hallett reports in his column, LITERARY PAGEANT, "In intelligence, scholarship and courage this is the best book written about Religion in Russia since 1931." While Atheism, as he points out, is still "the official doctrine of the state," it is nevertheless the emotional force of a resurgent Christianity that sustains the magnificent Russian war effort. Dr. Timasheff concludes, however, that "Religious freedom in Russia, so long as Communists continue to rule, is impossible."

OLD PRINCIPLES AND THE NEW ORDER

by Vincent McNabb, O.P.

\$2.75

Father McNabb looks to the gospels for the foundations of Sociology. The Church, he tells us, is not primarily concerned with Economics only because Economics itself is not primary, but she is vitally concerned with Economics because she is concerned with Faith and Morals, and bad Economics are apt to interfere with faith and morals. A close friend of G. K. Chesterton, he has been for years one of the most influential proponents of the small farm movement which, especially during the present war, is proving the salvation of England. These eloquent essays by one of the best known and revered priests in England are especially recommended as rich in suggestions for sermon material for non-Catholics as well as Catholics.

CONSTANTINE THE GREAT, by Lloyd B. Holsapple

\$3.00

An understanding of Constantine is essential for a grasp of all the later history of Europe, for it is doubtful if even Alexander the Great, Napoleon or Augustus Caesar exerted a more far-reaching influence. His times are rich in resemblances to our own; his contemporaries used the same methods as are popular with certain totalitarians today in their efforts to "liquidate" the Christians. A new civilization was being born, as is apparently the case today.

THIS WAR IS THE PASSION, by Caryll Houselander

\$2.00

"This little English girl writes like some saint out of older ages," and her book, "a veritable defense of life itself in days of overwhelming disaster and agony," is rapidly being recognized as a modern spiritual classic. "All who are bewildered by the war should read Caryll Houselander." "Her wisdom is immense; she has taken the whole world into her heart, in which there is no hatred and consequently no fear." A book to read and re-read and give to friends.

SHEED & WARD, 63 FIFTH AVENUE, NEW YORK

THE COMPLETE MISSAL
THAT HAS

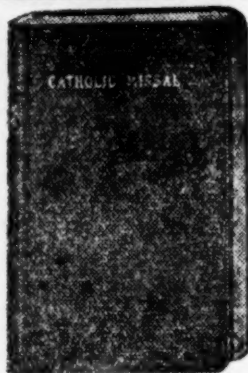
LARGE CLEAR TYPE

The CATHOLIC MISSAL

\$2.75 to \$10.

At all Catholic Bookstores Size 6 1/4 by 4—1248 pages

P. J. KENEDY & SONS, Publishers, NEW YORK



The GEMS OF PRAYER

Pocket Size. 464 pages. Large, clear type. Leather, \$2.
A PRAYER BOOK of devotional exercises for the Catholic laity to which has been added the new translations of the EPISTLES and GOSPELS taken from the REVISED NEW TESTAMENT.
At all Catholic Book Stores. Write for catalogue AG 342
33 Barclay St. C. WILDERMANN CO. New York, N. Y.



JOHN J. HOGAN, INC.
SIX EAST 34th STREET, NEW YORK
Opposite B. Altman's 34th St. Entrance
Telephone: CA. 5-6774

EYE EXAMINATIONS

● Three registered optometrists having years of experience are at your service, to give you examinations and advice.

● GLASSES at reasonable prices. ESTABLISHED 1892
Louis Merckling and Staff Optometrists

CATHOLIC BOOKS

CATHOLIC BOOKS, USED AND NEW, FOR INDIVIDUALS, SCHOOLS AND LIBRARIES. BEST LIBRARY DISCOUNTS.

COMPLETE BOOK SERVICE

Send for Catalogue 135-A, Catholic
BARNES AND NOBLE, INC.
FIFTH AVENUE AT 18TH STREET NEW YORK, N. Y.

Do you need spiritual strength and consolation?

THE MESSENGER OF THE SACRED HEART

will bring the solid and consoling devotion to the Sacred Heart of Jesus into your home and your life.

For only \$1.00 A YEAR—less than 2 cents a week—this beautiful and inspiring magazine will be mailed to you every month.

Send your subscription NOW to

The Messenger of the Sacred Heart

(Desk A) 515 East Fordham Road, New York, N. Y.

10¢ a Copy — \$1.00 a Year

FILMS

THE AVENGERS. The British Navy, Royal Air Force and the Commandos all help to bring accuracy and suspense to this tale built around the invasion of Norway. Though paced slowly in true English cinema style, the adventures of a London newspaper correspondent, in the Northern country in quest of a story, are packed full of action. The journalist goes to Norway before the invasion, sees the German "tourists" arriving, submarine bases being established. Because of his observations, he is kidnapped by the Nazis. Rescued by a British cruiser, the man returns to England only to learn that his knowledge is of inestimable value to the Naval Intelligence. After being dropped by parachute among the fjords, the writer secures the aid of the patriotic natives, reveals a U-boat base to the air force and paves the way for his own liberation and that of some other hostages doomed to death by the Germans. The finale is a rip-roaring thriller with the Commandos arriving in the nick of time, and the fact that these are newsreel shots of an actual raid lends realism to the whole. A minor love story between leading man Hugh Williams and Deborah Kerr is touching, though of little importance to the plot. The camera focuses rightly on the fantastic but true story of the Norwegian occupation. Here is a sensitive presentation of a conqueror's attempt to destroy a simple people. It aims at no artistic heights but manages to achieve some unforgettable moments because of its intense intrinsic drama. All the family will be satisfied by this piece of gripping filmfare. (Paramount)

ONCE UPON A HONEYMOON. The attempt of this feature to blend grim tragedy and blithe comedy together has resulted in an incongruous mass. Gaiety and bubbling humor cannot be superimposed happily on a background of devastated Europe. In a constantly unsettled mood, the picture takes Ginger Rogers and Carey Grant, two Americans, on a rapid trip through Czechoslovakia, Poland, Norway and France. He is an inveterate newshound and she is an ex-stripe-tease artist with social aspirations, married to a baron in the service of Hitler. The Nazi spy arrives in each country before his invading hordes, to seal its doom. After the news analyst exposes the real purpose of her honeymoon to the bride, she leaves her husband to discover, not to anybody else's surprise, that she is really in love with her fellow countryman. Some more melodramatic intrigue intervenes before the happy ending is arrived at, but the whole thing leaves an audience cold, rather shocked at an exhibition of poor taste which injects farcical situations into the bombing of Warsaw. As diversion, this strange mixture is not satisfying and it is also objectionable in its moral aspects with a flippant acceptance of divorce as the solution to the heroine's problems. (Columbia)

JACARE. Frank Buck's newest saga of wild animals will interest both young and older moviegoers who thrill to this variety of entertainment. Here the intrepid explorer narrates the pictorial record of an expedition into the jungles of Brazil by one of his associates. Government business kept the famed wanderer at home, though he planned and arranged the trip for his protegee to bring 'em back alive. In the depths of the Amazon wilds live many strange, fierce creatures, and Jim Donaldson seems to have had a brush with most of them. Much of the film is believable, enlightening and exciting, but unfortunately some phoney bits create an unwelcome state of credulity. On the whole, though, suspense and a certain amount of terror are bound to grip any audience as the jungle denizens are paraded on the screen, particularly during the encounters with the jacare, a horrible crocodile-kind of reptile, after which the picture is named. (United Artists)

MARY SHERIDAN

CORRESPONDENCE

THE POPE AND PEACE CONFERENCES

EDITOR: My letter of October 31 made three points:

1. The Pope was excluded from the last peace, and that by secret treaty. Hence we cannot be sure that the same thing is not happening now.

2. The last treaty was a mockery of justice, and led to bad consequences.

3. If the Pope had been included, peace might now be ours.

T. Q. E.'s letter of November 14 makes no denial of these three points, but says: 1) We have learned from our mistakes at Versailles, and we will win this peace whether secret treaties have been concluded or not; 2) We should trust our diplomats when they say they want to win the peace; 3) Because of our recognition of past mistakes, Mr. Taylor was sent to the Holy See. To points 1 and 2, I answer as follows:

Most Americans will concede that Mr. Wilson was honest—but he was utterly helpless at Versailles. What of our present Allies? Is Russia really fighting for the Four Freedoms? In particular, for freedom of religion? For that matter, is England—with her 300-year-old record and her present attitude toward Ireland and India—fighting for the inalienable heritage of liberty for each and every man in the universe?

To the third point of T. Q. E., I say this: Does he really know that there is a causal connection between our past mistakes and our sending of Myron Taylor to the Vatican? Many nations send envoys to the Vatican for the same reason that they send them to any neutral nation.

As I see it, my old friend, Mr. Ludwig Grein, makes two main points in his letter. 1) It is not practical to admit the Pope to the peace table, because the Protestants might object. 2) Even if Versailles had been most favorable, the Prussians would have gone berserk anyway.

To point 1, I say: The basis of any peace must necessarily be Christian, and sincere Protestants at least recognize the Vicar of Christ as a tremendous force for good in the world. William II, both a Prussian and a Protestant, realized the tremendous power of the Pope as a mediator for peace. The Holy Father, as the head of a neutral State and the head of the largest and most international group in the world, is at least entitled to consideration.

To point 2, I say: To hold that the German or Prussian people are intrinsically evil is unscientific and untheological. Mr. Grein's generalization about the Prussians and their world conquest is an extremely popular one, but no more probable than the same theory applied to others would be.

Maryland

H. J. C.

EDITOR: Both T. Q. E. and H. J. C., it seems to this correspondent, overlook a point of realism in their argument pro and con the desirability of the Pope at the peace table. This is the basic Catholicism of European art and culture.

Granting that millions of Europeans are not now Catholic, and discounting the fact that millions still are—Spain, most of Italy, France; millions of Germans (there are more Catholics in Germany than in the United States, even today); the Orthodox Catholics of the Balkan States; and the large proportion of Catholics in many of the smaller countries, such as Hungary—the fact remains that there is such a thing as a European culture, a language of art and literature common to all thinking Europeans, and it is basically Catholic. George

Shuster, in an article in the magazine, *Common Ground*, stated that, while in the United States few understood points he was making because of his Catholic philosophy, in Europe, even Marxists, knew and understood what he was talking about.

In view of this fact—that Catholic European culture is the only language all Europeans have in common, the only medium of understanding—and the additional fact that there is a Catholic international of millions in Europe, there seems every reason why the Pope, the spiritual father of the international and the central authority on that philosophy and culture, should exert a beneficial influence at the peace table—and should be asked.

New York, N. Y.

B. E. B.

EDITOR: The current discussion about the Pope at the peace table may be a trifle academic in view of the contractual obligations of the Pope himself. In the treaty of February 11, 1929, with Italy, the following is in Article 24:

The Holy See, in relation to the sovereignty due to it also in the international sphere, declares that it wishes to remain and will remain extraneous to all temporal disputes and to international congresses held for such objects, unless the contending parties make concordant appeal to its peaceful mission, at the same time reserving its right to exercise its moral and spiritual power.

This is a clear statement of policy as well as a contract. The modern Papacy has consistently refused to take any direct part in purely secular and political matters, and it will no doubt continue to do so. The only exception to this rule is the one stated in the treaty: when both parties to the dispute ask it in as an arbitrator. It is highly improbable that the Holy See would even consider taking part in a peace conference. For zealous souls to urge that it do so might seriously compromise the "moral and spiritual power" on which it sets such high store.

Washington.

WILFRID PARSONS, S.J.

"LIFE" AND FRENCH CANADA

EDITOR: In the current (November 14) issue of *AMERICA*, P. H. Conway, O.P., does, in my opinion, a masterly job of correcting, paragraph by paragraph, the misstatements, half-truths and omissions in the article "French Canada," which appeared in your issue of October 19.

I have written to the Editor of *Life*, suggesting that if he has not already read Father Conway's brief, but much-to-the-point article, he should do so. I have likewise suggested to him that he obtain from *AMERICA* permission to run Father Conway's article in full.

Such a correction would aid in bringing about hemispheric solidarity. Articles like that one do not help to foster friendly relations between fundamentally Catholic countries and the United States.

Chicago, Ill.

JOHN J. FINLAY

EDITOR: Just a modest "thank you" from the bottom of my heart for the Rev. P. H. Conway's article: *Life went to French-Canada but Failed to Get the Picture* (*AMERICA*, November 14).

I thank you, because I believe that "there is no worse attempt upon true merit than leaving it without any reward."

Concerning *Life's* fancy report, on questions like the

College of Mount St. Vincent

ON-HUDSON, NEW YORK, N. Y.

Resident and Day Students

COURSES IN ARTS AND SCIENCES
TEACHER AND SECRETARIAL TRAINING
DEGREES A.B. AND B.S.

EXTENSIVE CAMPUS BORDERING ON HUDSON RIVER
FOR PARTICULARS ADDRESS THE REGISTRAR

GOOD COUNSEL COLLEGE

WHITE PLAINS, Westchester County, NEW YORK

Conducted by the Sisters of the Divine Compassion

FULLY ACCREDITED Standard Courses in Arts and
Science, pre-medical, journalism, teacher training,
secretarial studies, library science, fine arts.

Unusually beautiful location. Extensive campus.
Forty minutes from New York.

College of New Rochelle

NEW ROCHELLE, N. Y.

Conducted by the Ursuline Nuns

Offering A.B. and B.S. degrees

Accredited by the Association of American Universities

WESTCHESTER COUNTY

Sixteen miles from Grand Central Station, New York

MARYMOUNT COLLEGE TARRYTOWN-ON-HUDSON

NEW YORK

Conducted by the Religious of the Sacred Heart of Mary. Accredited. Liberal
Arts. Confers B.A., B.S. degrees. National Defense Program. Pre-Medical
Secretarial, Home Economics, Art, Music, Pedagogy, Journalism, Dramatics.
Directed field trips in all depts. Athletics. Special two-year course.
EXTENSIONS: 1927 Fifth Ave., N. Y. C.; Paris and Rome. Address Secretary.
MARYMOUNT PREPARATORY SCHOOLS: Wilson Park, Tarrytown, N. Y.;
Fifth Avenue and 84th Street, New York City. Address Reverend Mother.

College of St. Elizabeth

A Catholic College for Women on the approved list of the Association
of American Universities. Campus of 400 acres. Modern residence
halls. Regular art courses, pre-medical, secretarial, teacher-
training, music, home economics, science.

Degrees — B.A., B.S. in Commerce and B.S. in Home Economics.

For Catalogue, address the Dean, Convent Station, New Jersey

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles Street, Baltimore, Maryland

An Accredited Catholic Institution for the Higher Education of Women.
Conducted by the School Sisters of Notre Dame. Exceptional Advantages.

FOR INFORMATION ADDRESS THE REGISTRAR

ROSEMONT COLLEGE, ROSEMONT, PENNSYLVANIA

Catholic College for the Higher Education of Women. Conducted by
Religious of the Holy Child Jesus. Incorporated under the laws of the
State of Pennsylvania with power to confer Degrees in Arts and
Sciences. Resident and non-resident students. 11 miles from Phila-
delphia Main Line P.R.R. Fully Accredited. Telephone: Bryn Mawr 14.
ADDRESS: The REGISTRAR.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

OFFERS YOUR DAUGHTER — 1. Preparation for college and
life in an atmosphere, healthful, distinctive, Catholic. 2. Choice
of four courses: College Entrance, Academic, Art, Music.
3. Intellectual Standard: Accredited by the University of the
State of New York and the Middle States Association.
4. Modern fireproof buildings. 5. Sixty-eight acre campus
overlooking the Hudson. 6. Athletic field and new gymnasium.
7. Special classes in Piano, Harp, Painting, Pottery, Drawing.

THE CASA SAN JOSE offers your daughter (Kindergarten
and Grades 1-8). Small classes. 2. Individual Instruction. 3. Art,
French, Music. 4. Physical Education. 5. Homelike atmosphere.

Send for Prospectus—Sisters of St. Dominic—Tel. Newburg 800

French-Canadian share in the War, as well as on the
fantastic drolleries and lucubrations regarding the Dion-
nelles, you have always given some charitable soul an
opportunity to come to our rescue.

It is not only kind of you, but glorious, to put the
columns of your Review in the service of justice and
truth, even if, by so doing, you deprive some self-inflated
persons of their most delightful pleasure: that of find-
ing defects in simple souls!

It is a yeoman's service you do for American patriots,
who are so fond of true liberty, when you rectify such
errors for, according to Saint John (VIII, 32), *You shall
know the truth, and the truth shall make you free!*

Montreal, Can.

(REV.) J. HONORE SIGNORI

THAT CHRISTMAS MAILING

EDITOR: The Post Office Department now is starting the
most gigantic task in its history—the movement of a
deluge of Christmas parcels, cards and letters, while
maintaining the regular flow of millions of pieces of
mail daily to and from our armed forces all over the
world.

Indications are that the volume of Christmas mail will
be the largest on record. Already in September, latest
month for which figures are available, retail sales had
reached a level second only to the record month of
December, 1941, according to the Department of Com-
merce. And sales are rising. Such heavy purchases al-
ways presage heavy mailings.

If thousands of our soldiers, sailors, marines and
civilian friends are not to be disappointed at Christmas
time, the public must cooperate by mailing earlier than
ever before and by addressing letters and parcels prop-
erly. The best efforts of the Post Office Department alone
cannot be enough, in view of wartime difficulties faced
by the postal system. The public must assist.

About 25,000 experienced postal workers already have
been taken by the war services. Arrangements are under
way to add thousands of temporary personnel to postal
staffs, but this manpower is hard to find and is inexperi-
enced. Facilities of railroads and air lines are heavily
taxed by movements of huge quantities of war mate-
rials and personnel. Extra trucks are almost impossible
to obtain. Winter weather, hampering transportation, is
beginning.

The free-mailing privilege granted to members of the
armed forces has raised their mailings some thirty per
cent, it is estimated. Expansion of those forces also is
adding rapidly to the postal burden.

The deadline already is past for mailing gifts to Army
and Navy personnel overseas with assurance that the
parcels will arrive by Christmas.

The Post Office Department is making strenuous ef-
forts to avoid such a terrific jam as it faced in 1918
under similar conditions, during the First World War.
It can succeed in those efforts—and avoid many heart-
aches for its patrons—if the public will cooperate by
mailing early.

New York, N. Y.

ALBERT GOLDMAN
Postmaster

THOUGHTS ON THE 'TEEN-AGE DRAFT

EDITOR: The President has signed the bill for the draft-
ing of boys of eighteen and nineteen. Given the exigen-
cies of the hour, private citizens would be ill inspired to
oppose this grave enactment. The Rt. Rev. Msgr. E. J.
Flanagan, founder of Boys' Town, has put the case ex-
actly: "If it is necessary to draft boys of that age to win
the war, then it should be done, of course" (Chicago
Daily News, November 13).

Assuming the necessity, let us not blink the serious-
ness of it. "Boys of that age," in the opinion of Father
Flanagan, "are really not developed to the full growth
of physical and moral responsibility. . . . The war may
upset their normal balances."

There is another costly item to be booked in this send-
ing of the seed-corn to the mill. It was reenforced when
the trail of a very different inquiry led me lately to re-

read the story of the numbering of the children of Israel for military service. "But David was unwilling to number those of twenty years and under: because the Lord had said that Israel should multiply as the stars of heaven" (I Paralipomenon, xxvii, 24).

Granted the necessity of this measure, and perhaps of further measures which, if enacted, will fall harshly on the home, it would be well to reflect on the dire straits to which our country has come in point of manpower. Margaret Deland, in *Harper's Magazine*, July, 1918, published an article from France, entitled, "Beads: War-time Reflections in Paris," from which I quote very briefly. Two French officers were talking in the compartment of a train. "Their faces were worn and lined, and one man had white hair. Apparently they did not notice the American sitting opposite them. . . .

'Eh, bien,' said one of them, heavily, 'nous sommes finis. Même avec les plus grandes victoires, nous sommes finis.' (Well, we are done for. Even with the greatest victories, we are done for.)

If a conception of the family that has been largely abandoned in America cannot be reestablished, if the moral and religious bases for the vitality of that conception are not to be admitted, then we, too, "are done for."

Ann Arbor, Mich.

EDGAR R. SMOTHERS, S.J.

CHILDREN'S BOOKS

EDITOR: AMERICA's brief reviews of children's books this week (November 14) are a definite answer to my worried prayers.

The children's section of a book department happens to be my charge, and we have most of the books you mentioned.

I am going to pass your article around the department, so that each girl, especially the new ones, will know something about the juvenile books. I realize they cannot possibly read all of them.

Dayton, Ohio

M. C.

SAVIORS OF THE NATION

EDITOR: *Multum in parvo*: Much in little came to my mind when a clerical friend handed me a clipping from the St. Louis *Daily Globe-Democrat*, Sunday morning, July 14, 1940. It was a construction company's advertisement:

A subdivision dedicated to large families only.

Sale of these homes is restricted to families of four or more children.

Note: We reserve right to pass on eligibility of applicants.

Note: These homes will not be sold for speculation.

Three old-fashioned hearty American cheers for that company. Such men are true patriots, lovers of their country, saviors of the nation. Yes, downright saviors of our American nation that is threatened by, nay, doomed to extinction, since the very source of its life, the family, is exposed to the camouflaged but relentless attacks of powerful foes. Grave-diggers of the nation they are, these foes, home-blasters, family-wreckers, cradle-destroyers.

How pleasing the above invitation to families blessed with children must be to Him, Who two thousand years ago extended an ardent welcome to infants with the unforgettable words ringing down through the ages: "Let the little ones come to Me."

Pine Ridge, South Dakota.

JOSEPH H. WELS, S.J.

(The views expressed under "Correspondence" are the views of writers. Though the Editor publishes them, he may or may not agree with them; just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, merely tolerates lengthy ones.)

SIENA HEIGHTS

COLLEGE

ADRIAN, MICHIGAN

A CATHOLIC COLLEGE FOR WOMEN

Fully Accredited Conducted by Sisters of St. Dominic
Bachelor Degrees in Arts, Science, Philosophy, Music,
Home Economics, Commercial Education; Teacher Training,
Dramatics, Pre-Legal and Pre-Medical Courses.

Two-Year Terminal Course in Secretarial Work.

Exceptional Opportunities in Art.

Beautiful Buildings

Interesting Campus Life

For further information Address the Dean

ON ADJACENT CAMPUS

St. Joseph Academy offers exceptional advantages
for girls in high school and the grades.

INCORPORATED IN 1897

TRINITY COLLEGE WASHINGTON, D. C.

An Institution for the Higher Education of Women

Conducted by The Sisters of Notre Dame of Namur
For Particulars Address the Secretary of the College

COLLEGE MISERICORDIA, DALLAS, PENNSYLVANIA

10 Miles from Wilkes-Barre Catholic Accredited

RESIDENTIAL AND DAY

Degrees in Liberal Arts, Science, Music, from London, England
Pre-Law; Pre-Medical

100-acre county campus, metropolitan advantages

SELF-EDUCATION STRESSED

*DISTINCTIVE

ADDRESS REGISTRAR

IMMACULATA COLLEGE IMMACULATA, PENNSYLVANIA

Sisters, Servants of the Immaculate Heart of Mary

Fully Accredited; Degrees; Arts, Sciences, Pre-medical, Secretarial,
Music, Vocational Home Economics, High School Teacher Certificates,
swimming pool, lake, campus 327 acres, athletics, riding, sports.
View-book on request. 40 minutes from Philadelphia.

Phone: Malvern 2201. Cable: Marrimmac.

BRESCIA COLLEGE Formerly known as

URSULINE COLLEGE

NEW ORLEANS, LOUISIANA

AFFILIATED WITH THE CATHOLIC UNIVERSITY OF AMERICA
Courses Leading to Degrees in Arts, Sciences and Philosophy. Teachers
Certificates. Commercial and Secretarial Training.

For further information, address Office of the Dean, 2635 State St., New Orleans, La.

COLLEGE OF SAINT TERESA WINONA, MINNESOTA

For the Higher Education of Catholic Women

Holds membership in the North Central Association of Colleges.
Accredited by the Association of American Universities. Registered
for Teacher's License by New York Board of Regents. Degrees of
Bachelor of Arts, Bachelor of Science, Bachelor of Science in Nursing.
A standardized Conservatory of Music is maintained in connection
with the College. Picturesquely located on the upper Mississippi.
One hundred acre campus. Served by the "Zephyr," "Hiawatha,"
"The 400." ONLY FIVE HOURS RIDE FROM CHICAGO.

Mount Saint Joseph Academy CHESTNUT HILL, PHILADELPHIA

Resident and Day Schools for Girls—Conducted by the Sisters of Saint Joseph
College Preparatory and Secretarial Courses—Special Courses in Art and Music
Affiliated with the Catholic University. Accredited by the Pennsylvania State
Department of Education and the Association of Colleges and Secondary
Schools of the Middle States and Maryland

SWIMMING POOL - GYMNASIUM - HOCKEY - TENNIS

MIAMI • BARRY COLLEGE • FLORIDA

COLLEGE OF ARTS AND SCIENCES—FOR WOMEN
Conducted by The Sisters of St. Dominic

Degrees: Arts, sciences, pre-medical, secretarial, home economics, and
music. Spacious campus, all outdoor sports, beautiful tennis courts,
swimming pool.

FOR CATALOG—ADDRESS THE DEAN

Academy of Mount St. Vincent

Mount Saint Vincent-on-Hudson, New York, N. Y.
Boarding and Country Day School, Grades 7-12
College Preparatory and General Courses.
Art, Music, Speech, Modern Languages.
Organized Athletics, Swimming, Riding.

THE PINES—

Pre-Primary Grade 6. All-Day Program. Bus Service

Georgetown Visitation Convent WASHINGTON, D. C.

Fully Accredited
Junior College and High School
for Girls with National Patronage

... 143RD YEAR ...
ADDRESS HEAD MISTRESS

College Preparatory and
General Courses, Junior
College, Secretarial and
Medical Secretary
Courses, Boarding and
Day. Sports, Advantage
of Country Life in the
National Capital.

Academy of St. Joseph

IN-THE-PINES
BRENTWOOD, LONG ISLAND
NEW YORK

BOARDING AND DAY SCHOOL
FOR GIRLS
Address: Directress

School Departments
Elementary and High
Affiliated with the
State University

Complete Courses in
Art, Vocal and Instru-
mental Music, Com-
mercial Subjects; Exten-
sive Grounds; Athletics;
Horseback Riding; Out-
door Skating Rink.

NOTICES Rates Six Cents per Word • • Payment with order

BOOKS: Used, Old, Rare. For Librarians, Collectors, Readers. Huge
Stock. Reasonably Priced. Catalogs free. Browsers Invited. Want
Lists Solicited. Libraries Purchased. Dauber & Pine Bookshop, 66
Fifth Avenue, New York.

JESUIT HOME MISSION—ONLY a CHAPEL now. Help us to
GROW. Small contributions are PRECIOUS and WELCOME. Rev.
John A. Risacher, S. J., Holy Cross Mission, Durham, North Carolina.

"COME FOLLOW ME," an interesting 12 p. quarterly, 25 cents a year,
to encourage religious vocations among girls for all Sisterhoods. Address:
389 East 130th St., Bronx, New York. The Little Flower Mission Circle.

A PRIEST (formerly of the New York Business Life) and presently
on a waiting list, requires a spare tire and tube 600 x 16 for a Plymouth
Four Door Car in order to attend to the spiritual needs of his parish
and missions. Communicate: Father Harkins, St. Anthony's Church,
Southern Pines, North Carolina.

SPEAKERS—Capable, trained—Jesuit college background—available for
parish meetings, celebrations. Regis Alumni Association, 55 East 84th
Street, New York City.

TAILOR. Your Clerical Tailor, H. De Mattei, 53 Park Place,
Room 801, New York, N. Y. (Formerly with John F. McEvoy, Inc.)
Clerical Robes, Cassocks, Monsignor Outfits, Sisters Cloaks and Mantles.

BOY Saviour Movement Publications. Jesus as Boy and Youth in
Christian Education by Rev. Mario Barbara, S. J., Rome, Italy. Book-
lets by Father Walsh; A Call of the Shepherd; Devotion to the Boy
Saviour for the School and the Home; A Plea for Reverence; Words
of the Hymns of the Devotion; Indulgence Prayer of the Devotion in
27 languages. Any of the above booklets postpaid, ten cents (stamps
accepted), Loyal and True Hymnal, cloth binding, postpaid fifty cents.
Prices of all above complete postpaid, \$1.00. Rev. W. H. Walsh, S. J.,
986 Park Avenue, New York, N. Y.

WHY not write that story, article, novel that has been in your mind
to write? We will help you, give you benefit of our years of experi-
ence; criticism, re-write, "slanting" for the right market, and sell.
Mr. Fluke is a former editorial writer on large city daily, feature writer,
author of accepted fiction, contributor to Catholic magazines, author of
nationally used textbooks. SEND US YOUR MSS. Write or phone
for information. Reasonable rates. Collaboration—ghost writing—every
assistance to the ambitious writer. Typing. PERSONAL LITERARY
SERVICE, A. Longfellow Fluke, Director, Marbury Hall, 164 W. 74th
St., New York. Phone: ENdicott 2-6852.

SHOES. "Wright Arch-Preserver Shoes" for men—boys, too. A man's
store. Many of the Clergy are out steady customers—we welcome your
patronage. 117 Church Street, Corner Murray Street, New York, N. Y.

PARADE

(Louie, a taxi man, is sitting in his cab looking over a newspaper. A young-looking man steps into Louie's cab). . . .

Young-looking Rider: General Courts Building.

Louie: OK (starts cab).

Rider: (lights cigarette) Ever been divorced, driver?

Louie: No, I ain't.

Rider: I'm after a divorce now.

Louie: What's the trouble.

Rider: Salt-shakers. My wife collects salt-shakers. She's gone absolutely nuts about them. Spends most of her time buying antique salt- and pepper-shakers.

Louie: I ain't heard this one before.

Rider: She's got shakers from Europe, Asia, Africa, everywhere. That's all you can see in our apartment.

Louie: Got any children?

Rider: No children. Nothing but salt-shakers.

Louie: The judge won't give you no divorce on account you don't like salt-shakers.

Rider: Don't be too sure. Mental cruelty is a cause for divorce. And I'm suffering from mental cruelty. . . . Well, here we are already. Say, driver, come in the court and wait for me.

Louie: OK. (As Louie and the rider enter the court-room they hear an attorney addressing the bench).

Attorney: Your Honor, my client really loves his wife. He doesn't want all these women pestering him. But he's very handsome, as you can see—a Beau Brummel. He works in a plant which hires women workers. He works double-shift so he meets twice as many women. His fan mail is terrific. The women adore him. They follow him home, and. . . .

Judge (interrupting): I think you lawyers ought to try some way of saving this man from his admirers. A system of blinders, perhaps. Maybe, he should grow a beard, or carry a baseball bat. But work something out and report to me. Next case. (Another attorney speaks.)

Attorney: Your Honor, my client here (pointing to a sailor) has just returned from a voyage. While he was away, his wife married two other men—another sailor and a shipyard worker. My client has been sending her \$100 monthly and so has the other sailor, and. . . .

Young Girl (sitting next to Louie): Isn't all this intriguing?

Louie: You're askin', so I'll tell you. You're too young to be listenin' to this mess.

Young Girl: The idea! I'm not so young. I'm nineteen years old—an adult.

Louie: I still say this stuff won't do you no good to hear.

Young Girl: I'm going to be married next month, and I think I should see what getting a divorce is like. I may have to get one myself, you know. (Rider, who has gone out, returns.)

Rider: Let's get going, driver. My case won't come up today. (After Louie has driven the rider to the designated destination, he returns to his corner, parks, walks over to tell Bill his experiences.)

Bill: That's a new one—salt-shakers breakin' up a home.

Louie: It don't take much to bust up a home these days.

Bill: And that young dame thinkin' of divorce before she's even married.

Louie: That's the way they're raisin' 'em now, Bill. They're raisin' 'em to be polly gammists. I read in the paper a professor says what we got now ain't marriage at all; it's successful polly gammy, he says.

Bill: I read that. He don't say successful polly gammy. He says successive polly gammy.

Louie: What the difference? Successive polly gammy is successful polly gammy, ain't it? It means we got polly gammy, don't it? That's what I'm tryin' to say.

Bill: You're sayin' a mouthful, Louie, a real mouthful.

JOHN A. TOOMEY

*A glance at the titles herewith listed may
give you a thought about a suitable book-gift
for your friends at this Christmas time.*



The book of all ages

THE FOLLOWING OF CHRIST The text of Gerard Groote
Translation: Joseph Malaise

The Purse Edition — three by five inches — beautifully designed and bound
in smooth burgundy cloth. No gift could be more useful. \$1.50

Plays that soar

SHINING IN DARKNESS

by FRANCIS X. TALBOT

Seven vivid dramatizations of the Nativity cycle

Six startling scenes of the Resurrection

A new edition of a modern classic \$2.00

Alaskan Adventure

CRADLE OF THE STORMS

by The Glacier Priest, BERNARD R. HUBBARD

Thrilling tales of little known Alaska \$3.50

MUSH YOU MALEMUTES

Exploring the marvels of Alaska \$2.00

Thoughts for These Times

HIS FATHER'S BUSINESS

by ROBERT F. GREWEN

Pertinent points for the higher way \$1.50

Living the Gospels

WE WISH TO SEE JESUS

by PAUL L. BLAKELY

Warm reflections on the lessons of Christ \$2.00

KINDLY LIGHT

Cardinal Newman's Prayers

HEART TO HEART

Selected and edited by DANIEL M. O'CONNELL

All the beauty of Newman's soul at prayer \$2.50

Emotions that filled the heart of the Cardinal \$2.00

For Remembrance

THE JESUITS IN HISTORY

by MARTIN P. HARNEY. . . . \$4.00

AN AMERICAN WOMAN

by LEONARD FEENEY. . . . \$2.00

MINT BY NIGHT

POEMS BY ALFRED BARRETT. . . . \$1.50

LIFE OF JOHN ENGLAND

by MONSIGNOR PETER GUILDAY (2 sets) \$10.00

These books may be ordered through your bookdealer or directly from

70 East 45th Street **THE AMERICA PRESS** New York, N. Y.

KENEDY BOOKS FOR Christmas



At All Catholic Bookstores

The Family that Overtook Christ

by REV. M. RAYMOND, O.C.S.O.

The author of "THE MAN WHO GOT EVEN WITH GOD" has produced another unusual book which concerns a remarkably interesting family living in the twelfth century. Although a volume of almost 450 pages, the reader will be disappointed when he comes to the end and breaks his association with these impressive characters who have grown to be intimate friends. **\$2.75**

QUOTING THE REVIEWERS

"It should be unnecessary to state that *The Family That Overtook Christ* is recommended to all."

—BEST SELLERS

"It is written in an easier, more felicitous style than the previous work. Reading it is a thrilling adventure in hagiography."

—BOOKS ON TRIAL

"... will appeal to a wide field of readers."

—THE SIGN

THE LAYMAN'S CALL

by REV. WILLIAM R. O'CONNOR
Preface by JACQUES MARITAIN

Many have realized that laymen usually do not give sufficient thought to the idea of consecrating their daily work for their own spiritual advancement, and for the spread of the Divine influence among that large group of Catholics to whom this book is addressed. There are very many indeed, who will be encouraged to make this Act of continual devotion to Our Lord just as soon as they realize that without any great effort on their part they can really consecrate their lives in the service of God. **\$2.00**

CHATS WITH JESUS—Volume II.

by REV. WILLIAM H. RUSSELL, Ph.D.

The informal, colloquial talks with the most important Figure in the world situation continues in the second volume of this series. All of our modern problems are put to Him and in His convincing style he outlines their solution. As usual the actual procedure is left to us. He is asked to explain certain things He did which do not seem quite understandable. Undismayed at our audacity He explains them and they fall into their place in His design. This is truly a book which will interest even the most callously indifferent. **\$1.00**

HOPE OF LIFE

by SISTER MONICA, Ph.D.

Sister Monica has written a book of short meditations for daily use. They vary in subject and character but all are based in the same uphill struggle with mundane things that make up daily life. There are words of comfort for those to whom all is desolate; there are words of joy to those in sorrow; there are words of inspiration for those who are nearing the top. **\$1.35**

WHY DOES GOD PERMIT EVIL?

by DOM BRUNO WEBB, O.S.B.

How can a good God permit evil? There is plenty of evil in this world which can in no way be ascribed immediately to human sin, and Dom Webb shows that we must be able to find a larger answer than the mere plea of individual freedom. **\$1.25**

A BOOK OF SIMPLE WORDS

by A SISTER OF NOTRE DAME (DE NAMUR)

This new book by Sister Julie is just what the title implies, but Sister's simple words are filled with many thoughts we have never thought before. If only we could read the New Testament she tells us, as it should be read. Then she gives us samples of what we would find. Her approach is new and the things she points out brings to attention a surprisingly larger number of incidents and events hitherto lost in the indifference of hasty reading. **\$2.00**

PRAYER FOR ALL MEN

by PIERRE CHARLES, S.J.

This noted author of PRAYER FOR ALL TIMES gives this timely devotional work on the Catholic principle of Brotherly love and Christian Charity. **\$1.75**

GOD AND WAR

by MONSIGNOR FULTON J. SHEEN

GOD AND WAR is the explanation in simple words and logic of why God permits war. By applying the Catholic views of suffering and evil, the Monsignor bids us trust in the way of God for both personal and national triumph. **\$1.00**

THE HERESY OF NATIONAL SOCIALISM

by IRENE MARINOFF

The developments of the last eight years have made it increasingly clear that National Socialism is not merely a political system, but a new religion with its own creed and form of worship, and its own approach to the problems of the world. **\$1.25**

MAN'S SUFFERING AND GOD'S LOVE

by MONSIGNOR J. MESSNER

Never, in any moment of history, have there been so many perplexed by the problem of suffering is the theme of Monsignor Messner's book. He does not face this question with a philosophical treatise, but rather draws the answer from the human heart itself, and from this heart's knowledge that it was created for love. **\$1.25**

 **P. J. KENEDY & SONS,**

PUBLISHERS . . . BOOKSELLERS
12 BARCLAY STREET, NEW YORK 



AMERICA

BALANCING THE YEAR'S BOOKS

THE INTERNATIONAL AND POST-WAR STAGE.....JOHN LAFARGE I
THE UNITED STATES SOCIAL SCENE.....BENJAMIN L. MASSE III
SOME READ-ABOUTABLE AMERICANS.....W. EUGENE SHIELDS IV
OTHER CITIZENS OF THE SMALL WORLD.....CHARLES KEENAN VI
RECORDS OF THE NEAR AND FAR PAST.....JOHN J. O'CONNOR IX
THE THINGS THAT ARE NOT CAESAR'S.....DANIEL M. O'CONNELL X
A WIDE WORLD OF TALES.....FRANCIS X. CONNOLLY XII
BELLES LETTRES..HAROLD C. GARDINER XIV POTPOURRI..HENRY WATTS XIV

THE INTERNATIONAL AND POST-WAR STAGE

IN his latest work, *Man and Society in Calamity* (Dutton. \$3), Pitirim A. Sorokin catalogs the effects of calamity upon society, economics, culture, religion, art, etc. "Calamity," says Dr. Sorokin, "polarizes thought for good and evil. Its effects are not identical, symptoms are opposite for different individuals and groups." This principle is aptly illustrated in the flood of works that have appeared during the past twelve months on the general topic of "What is the trouble with the world and what can we do about it?"

The first group of books deals with one phase or another of the question of democracy versus totalitarianism. This is approached philosophically in the form of a rational inquiry by Professor W. T. Stace in *The Destiny of Western Man* (Reynal and Hitchcock. \$3). Stace presents a humanistic theory of human nature. He finds reason and sympathy to be of higher worth than will and egotism. The evolution of Nazism and of Communism is presented in a novel and lively manner by Gustav Stolper in *This Age of Fable* (Reynal and Hitchcock. \$3). As a lifelong student of international affairs, George Glasgow writes a withering satire on modern diplomacy in *Diplomacy and God* (Longmans. \$2.50). Always the philosopher is the expert journalist, William Henry Chamberlin, in *The World's Iron Age* (Macmillan. \$3). He tries to discover the unity of our civilization, imperilled by the demise of liberalism, and speculates as to the shape of things to come.

Carl J. Friedrich's *The New Belief in the Common Man* (Little,

Brown. \$3) does not extol the common man as supremely competent but believes that in the aggregate he is more trustworthy in his political judgments than is the uncommon man. The question: Can Christianity, the source of the spiritual and moral values of Western civilization, inspire and re-order that civilization once again? is answered by Michael de la Bedoyere in *The Christian Crisis* (Macmillan. \$1.75). The gifted editor of London's *Catholic Herald* shows how the Church's weakness in the nineteenth and twentieth centuries did not arise from the Papacy but from the persistent infidelities to the true Christian spirit on the part of millions of Catholics in every generation. The author holds that Christianity must once again establish contact with the world which has rejected it.

The misfortune of the world in rejecting doctrinal belief is presented in an arresting and challenging manner by Thomas F. Woodlock in *The Catholic Pattern* (Simon and Schuster. \$2). This original work is a sort of informal summary of Catholic theology, followed by an analysis of the present world situation in view of the "Catholic Pattern." Belief in America is the inspiration of *The Road to Victory*, by the Most Rev. Francis J. Spellman, Archbishop of New York (Scribner's. \$1). The Archbishop pleads for a love of country based upon the actual work of the Church in the war, the efforts of the Popes for peace, and the relationship between morals and morale.

Among the books that peer speculatively into the future is Nicholas

Doman's *The Coming Age of World Control* (Harper. \$3). Two ideas, in Professor Doman's view, are essential to any realistic solution of the problem of peace in the modern world: first, the denial of the primacy of economics, the other, a "supernational" political order, in which order national states, as we have known them for three hundred years, will disappear. Some of Professor Doman's interpretations of history are open to question. The place of Socialism in the future order is argued by G. D. H. Cole in *Europe, Russia and the Future* (Macmillan. \$2). Over-simplification that vitiates so many books on the war is avoided by Edward Hallet Carr in his *Conditions of Peace* (Macmillan. \$2.50). Professor Carr insists that running Europe is a cooperative enterprise that cannot succeed unless Germany plays a major role. While he offers



few solutions, he raises many important questions.

Severe warnings against neglect of the dynamic forces which make for war or peace and civilization is the burden of *The Problems of Lasting Peace*, by Herbert Hoover and Hugh Gibson (Doubleday, Doran. \$2). Different types of peace organization are proposed and are helpfully compared. In stating the problem of world peace against an historical background, Ross J. S. Hoffman in *The Great Republic* (Sheed and Ward. \$2.25) analyzes the defects in previous attempts to create visible organs of international order, from the Holy Roman Empire down to the League of Nations. Professor Hoffman finds that the League failed because it did not respond to anything in the political consciousness of Western man. A deep understanding, following Gonzague de Reynold, of the geographical basis of Switzerland's social and political life as an explanation of Swiss Federalism, and this in turn as a clue to the future reorganization of society, is the theme of *The Heart of Europe*, by Denys de Rougemont and Charlotte Muret (Duell, Sloan and Pearce. \$2.50). C. J. Hambro, former president of the League of Nations Assembly, treats the possibility of any world organization after the war in his *How to Win the Peace* (Lippincott. \$3); and is one of several distinguished contributors to *The World We Want to Live In* (Doubleday, Doran. \$1), a brilliant symposium.

What can make a lasting victory over Nazism, how it would originate, and what can be done about it, is analyzed in *Grand Strategy* by H. A. Sargeant and Geoffrey West (Crowell. \$2). According to the authors, not the soldier can make it absolute but only the progressive statecraft of intelligence. A plea for the destruction of Pan-Germanism, a one-sided plea but, nevertheless, effective, is made by Maurice Léon in *How Many World Wars?* (Dodd, Mead. \$2). Revived with a wave of superlatives has been the epoch-making work *Democratic Ideals and Realities*, by H. J. Mackinder (Henry Holt. \$2.50), whose thesis, it is said, made a deep impression on German strategic thought. Sir Halford Mackinder proposes in his book the theory of the "Heartland," that vast region whose control ensures the control of the world. Observations of a newspaper correspondent and educator on the Nazi system of education are given by Gregor Ziemer in *Education for Death* (Oxford. \$2). Dr. Ziemer came to one conclusion: Hitler's

schools do their jobs abominably well.

The "decisive flaw" in German geopolitics, its assumption of a decadent American isolationism, is pointed out in the very lively, well organized volume on the subject: *Generals and Geographers* (Oxford. \$3) by Hans W. Weigert. Dr. Weigert sheds a flood of light on the contradictions between Haushofer's ideas, e.g. as to Russia, and those of Hitler. His book is an easy introduction to this complicated subject.

Hindsight does not cheer, but it lends great interest to the prophecies of disaster quoted from French sources in Leopold Schwarzschild's documented history of Germany's military development in the years 1918 to 1939: *World in Trance* (L. B. Fischer. \$3.50). The author is pessimistic as to German attitudes, past or future.

That the United States should assume the major responsibility in policing the world, is the view of Henry Bamford Parkes, in *The World After War* (Crowell. \$2.50). He is for collaboration of the United States and Great Britain, but not for any kind of political union. Long Eastern experience gives particular weight to Nathaniel Peffer's proposals for a new order of economic freedom in *Basis for Peace in the Far East* (Harper. \$2.50).

For a scholarly analysis of National Socialism, Franz L. Neumann's *Behemoth: The Structure and Practice of National Socialism* (Oxford. \$4), is outstanding. This documented work takes up the political pattern of National Socialism and a totalitarian economy in the new society. Dr. Neumann finds the essence of National Socialism's social policy to be the atomization of the individual. Accordingly, the family and Church are destroyed and the solidarity of workers broken down. Europe, in Dr. Neumann's view, must be reorganized; Germany cannot be divided and enslaved. Complementary to Neumann is *The Roots of National Socialism*, by Rohan D'O. Butler (Dutton. \$3), who states the continuity of thought seeping down to the present day through the nationalist inspired poets, philosophers, economists, politicians, militarists, industrialists and pseudo-historians and doctrinaires.

Interest has centered more than ever on our Russian associates in the war. Highly eulogistic of Soviet Russia is *The Truth About Soviet Russia* (Longmans. \$1.50), by Sidney and Beatrice Webb, all-out Socialists. Their little book contains some useful documentation. Optimistic approach to Russia is that of Ambas-

sador Joseph F. Davies in his *Mission to Moscow* (Simon and Shuster. \$3), a volume of letters, diary notes and personal reminiscences from 1936 to 1939. Personally convinced of the evils of Communism, Mr. Davies hopes for the possibility of our working with Russia in the post-war era. An objective and highly important analysis of the religious situation in Russia is given by Professor Nicholas S. Timasheff, Fordham University, in *Religion in Soviet Russia* (Sheed and Ward. \$2). This work is invaluable as an appraisal of the anti-religious and religious developments since the Bolshevik revolution, of the resistance offered by the great masses of the Russian people to anti-religious propaganda in the present day. A philosopher's conscience explores the "Mystery of Israel," in the light of metaphysics and Catholic theology, and in the person of Jacques Maritain, treating of this and other burning questions of the day in his *Ransoming the Time* (Scribner's. \$3).

As American troops march through Northern Africa, the strategic importance of the entire Dark Continent comes to the fore. A wide-open door to the study of Africa in the coming world scene is provided by the Committee on Africa, the War, and Peace Aims, in *The Atlantic Charter and Africa* (New York: Africa Bureau. \$0.75). *Black Martyrs*, by J. P. Thoonen (Sheed and Ward. \$4), testifies to the spiritual heights to which native Africa can rise. Coming nearer home, *The Haitian People*, by James G. Leyburn (Yale. \$4), affectionately describes a tranquil race; while Donald Pierson's *Negroes in Brazil* (Chicago University. \$4.50) studies at close range social conditions and African survivals in that country.

The epochal events in France and Northern Africa make more timely than ever the patriotic characterizations of "Jacques," in *A French Soldier Speaks* (Macmillan. \$1.25). Some of the springs whence was derived France's fatal lack of inner political strength are analyzed in a competent review of events by Alexander Werth, in *The Twilight of France* (Harper. \$3.50).

JOHN LAFARGE

Five we especially commend:
THE NEW BELIEF IN THE COMMON MAN; THE CHRISTIAN CRISIS; BEHEMOTH; THE TWILIGHT OF FRANCE; HOW TO WIN THE PEACE.

THE UNITED STATES SOCIAL SCENE

MANY of the books dealing with the American scene continued to reflect the national preoccupation with the social problem. As far as the publishing world is concerned, the war has not killed general interest in our domestic concerns. Quite the contrary. Stress on the Four Freedoms and the Atlantic Charter has led to a very intensive examination of our failures to achieve at home the ideals we vindicate abroad.

For this delicate work of critical self-analysis, not every writer is equally gifted. There is required above all a sound philosophy of values that can serve as a criterion for judgment. Without this, criticism becomes ineffective, and sometimes dangerous.

Lack of such a criterion largely explains the failure of Oscar Cargill in his laudable attempt to interpret the impact of European ideologies on American life. But his *Intellectual America* (Macmillan. \$5) contains a rich collection of facts for the discriminating reader. Another victim of muddled philosophy was Ferner Nuhn, who also proposed to examine, from the viewpoint of pragmatic liberalism, the influence of Europe on the New World. Much wit and intelligence, as well as some bright, crisp writing, are thereby partly wasted in *The Wind Blew from the East* (Harper. \$3).

Superior to both these books as an analysis of the defects in our civilization is Professor John Nef's *The United States and Civilization* (University of Chicago Press. \$3). This is a book which comes close to exposing our fundamental weakness—the preoccupation with material values to the detriment of spiritual values. On the positive side, Professor Nef calls upon the American people to reestablish religion and the family as cultural forces, and to modify the excessive freedom of economic enterprise. A thoughtful, stimulating book.

The year's literature on the industrial problem was both rich and voluminous. Peter Drucker followed his *End of Economic Man* with *The Future of Industrial Man* (John Day. \$2.50). How, he asks, can we establish a free and functioning industrial society that will correspond with an order in which management has been divorced from ownership, and workers have lost social function and status? An admirable statement of the problem, and Mr. Drucker proposes a solution which is happily

neither Marxian nor individualistic.

Dealing with the same general question, Professor Frank D. Graham dusts off the outmoded laissez-faire teaching of classical economics. If you see no solution to our ills in Adam Smith, you will not enjoy *Social Goals and Economic Institutions* (Princeton University Press. \$3), although it is worth reading if only for the solid indictment of American Big Business for preaching competition and practising monopoly. In *The Unfinished Task* (Viking. \$3), Lewis Corey rejects both Communism and Fascism as solutions to the industrial problem. Realistic enough to see that there is no returning to the pre-1929 world, he can only



vaguely suggest how government, management and labor must work together for a solution.

It is a pity that these writers are not acquainted with the democratic organization of industry suggested by Pius XI in *Quadragesimo Anno*. If they are curious, they can easily become acquainted with the whole range of Pius' thought in Father Husslein's *Social Wellsprings, II* (Bruce. \$4), a collection of the great Pontiff's Encyclicals, with explanatory prefaces, notes and bibliographies. Or they might try Monsignor John Ryan's *Distributive Justice* (Macmillan. \$4) which reappeared during the year completely revised. And if these economists are really serious about the Papal program for Industrial Democracy, there is the *Bibliography of Economic Books and Pamphlets by Catholic Authors*

(Catholic U. Press) compiled by Paul J. Fitzpatrick and Cletus F. Dirksen.

From the ranks of labor came a major contribution to a better industrial order. *The Dynamics of Industrial Democracy* (Harper. \$3), by Clinton S. Golden and Harold J. Ruttenberg, both officials of the United Steelworkers of America, received rave notices even in the metropolitan press—and richly merited them. The Bureau of National Affairs published an encyclopedic work on collective bargaining, *Collective Bargaining Contracts* (\$3), which no student of the question can do without. Experts explain different techniques in collective bargaining, models are studied, and a wide and varied list of contracts actually in force is included. On one of the sorest points in industrial relations, the closed shop, a priest-student, Father Jerome L. Toner, wrote a scholarly, but hardly soothing, treatise. *The Closed Shop* (American Council on Public Affairs. \$3.25) is fair, judicious, enlightening.

The relation of economic change to our constitutional form of government was analyzed in two provocative books. Benjamin R. Twiss, rejecting the traditional view that the Constitutional aim to protect the individual explains Supreme Court decisions on property, holds that the judges took laissez-faire theories with them to the Bench. *Lawyers and the Constitution* (Princeton University Press. \$3) is decidedly a controversial book. So is *If Men Were Angels* (Harper. \$3.75), by Jerome Frank. An ardent New Dealer, Judge Frank warmly defends Government administrative agencies. His arguments are persuasive, but lose some of their force through overly enthusiastic presentation.

If in this summary account the lineage accorded a book corresponded to its value or importance, separate paragraphs would go to *American Taxation* (Norton. \$4.50), by Sidney Ratner, and *Our Landed Heritage* (Princeton University Press. \$5.00), by Roy M. Robbins. The latter represents an ambitious attempt to integrate the history of the Public Domain with other forces which shaped the nation; the former studies taxation as a social force in American democracy. Both are scholarly, but so urbanely written that any intelligent reader can profit from them. Taken together, they are a warning not to accept too uncritically exaggerated claims for the beneficence of "rugged individualism," American counterpart of European laissez-faire. A stimulating book with the

same moral is *The Age of Enterprise* (Macmillan. \$3.50), by Thomas C. Cochran and William Miller.

One of the few encouraging aspects of contemporary life is the growing realization outside Catholic circles of the need of religion in education. Bishop Noll performed a public service by gathering in one volume what 300 non-Catholic groups and individuals have to say about the divorce of religion and education in American schools, *Our National Enemy No. 1: Education without Religion* (Sunday Visitor Press. \$1). *A Catholic Philosophy of Education* (Bruce. \$3.50), by John D. Redden and Francis A. Ryan, takes its place as one of the best available treatises in the field of educational philosophy. Professor William Kilpatrick, who, despite an awkward style, has a numerous following among American teachers, sums up his philosophy of education in *Selfhood and Civilization* (Macmillan. \$1.50). In it there is much that is simple and true; much that is confused or false. Although he lacks a scholarly understanding of the Christian ideal, Edgar W. Knight recognizes that American education is drifting blindly, without aim or philosophy. *Prog-*

ress and Educational Perspective (Macmillan. \$1.50) deals solid blows at educational heresies, but has little that is positive to suggest.

When the historians of the future compile the story of social legislation during the last decade, they will find an indispensable source of material in the writings of the late Grace Abbott, for thirteen years head of the Federal Children's Bureau. *From Relief to Social Security* (University of Chicago Press. \$2.50) is an intelligent collection of some of her detached papers and addresses. To Dom Thomas R. Hanley is due a generous vote of gratitude for translating Jacques Leclercq's classic on the family, *Marriage and the Family* (Pustet. \$4.50). No more important book on this critically important question has appeared in recent years. A shorter work by Dietrich von Hildebrand, *Marriage* (Longmans, Green. \$1.25), maintains that Catholic writing emphasizes too much the primary end of marriage, the procreation of children, almost to the exclusion of its primary meaning, which he says is conjugal love. Among theologians there has been a strong critical reaction to the author's distinctions.

And that just about fills the space allotted to this summary. But the account would be notably incomplete without the mention, at least of two fine books on the city which is the center of interest not only of the people of the United States, but of the entire world. *Washington Is Like That* (Harper. \$3.50), by W. M. Kiplinger, has been on the best-selling lists for some time now, and deserves to be. Marquis Childs' *I Write from Washington* (Harper. \$3) is a thoughtful, revealing account of many of the great events and important Washington personalities of the past nine years. We Americans ought to be grateful that books like these, always frank and sometimes critical of the high and mighty, can still be written in the United States.

BENJAMIN L. MASSE

Five eminently worthwhile books from this section are: *MARRIAGE AND THE FAMILY*; *THE DYNAMICS OF INDUSTRIAL DEMOCRACY*; *OUR LANDED HERITAGE*; *AMERICAN TAXATION*; *A CATHOLIC PHILOSOPHY OF EDUCATION*.

SOME READ-ABOUTABLE AMERICANS

UNDOUBTEDLY the past year marked a decisive shift in the approach to biographical writing. Psychological analysis has given way to the search for story, in an effort to portray historical characters. Impressionism seems to have yielded the ground to actuality.

Nor is this strange. Biography is for most of us the most attractive reading. By some deep instinct we delight in watching our fellows walk the stage before us. Fortunately, notable Catholic subjects have trod the boards in distinguished biographies in the recent months. Foremost is the *Admiral of the Ocean Sea*, by Samuel E. Morison (Little, Brown. \$2.50). This life of Columbus gives the discoverer of America his full stature as a very great man, and the book itself comes very near to the rank of great. Morison shows a fine reverence for his subject. His touch is sure, both in delineating the man and in the narration of the famous voyages. Notwithstanding all the careful scholarship that underlies this work, the dramatic values of the

story lose nothing in the style of a writer who can produce literature of a high order.

Crusaders of the Rio Grande, by J. Manuel Espinosa (Loyola, Chicago. \$4), brings us another pioneer of American life in the grand manner. It is the story of Don Diego de Vargas, hero of old New Mexico. After the native rebellion of 1681 had wiped out the first foundations of Onate, Vargas led the reconquest with outstanding personal heroism, and rebuilt the Spanish oasis on the upper Rio Grande. The episode stands well beside any in our colonial tradition, and the author, in the opinion of all critics, does his work with care and skill.

Theodore Maynard, in *The Reed and the Rock*, (Longmans. \$2.75), depicts the leaders of the Church in this country during the early part of the last century. In his gallery the renowned Bishop, Simon Bruté of Vincennes, stands out splendidly. Bishop Bruté inevitably recalls the debt that American Catholics owe to France, a double debt of aid in found-

ing our nation and in building our clergy after the Revolution. He gave to America great riches of mind and heart at a time when his own country, recovering from its devastation, offered many rewards for his varied gifts.

Dark Symphony, by Elizabeth Laura Adams (Sheed and Ward. \$2.50), is an autobiography of a colored lady who knows how to write and has something to say. If you begin this book you will read it straight through. It is attractively done and one of the Catholic "books of the year." Elizabeth Adams had a remarkable home, and a remarkable Providence Who sent her a gifted nature, a clear mind, some splendid friends, and the grace of conversion. Her warm and stirring narrative abounds in simple truth, life and motion, and a running current of shrewd observation of the great white world in which she grew up. Another convert book of note is *Fast By the Road* (Macmillan. \$2.50). The author, John Moody, is not a cloistered theologian. He has cracked the whip over many a Bear and Bull in Wall Street. But through all his busy life has run a deeply humane



interest in human beings. His book will do more to show both Catholics and sincere inquirers the attractiveness of the Faith, than many a word of a zealous preacher. Katherine Burton puts a number of outstanding convert biographies into her volume, *In No Strange Land* (Longmans. \$2.50). The book was chosen last April as the monthly special of The Spiritual Book Associates. The sketches are neatly done, the central theme showing the luster shed by these men and women on the Church in America. A popular hero, Chaplain (Captain) William A. Maguire, U. S. N., in his *Rig For Church* (Macmillan. \$2), tells of his twenty-five years in the Service. The story of companionship with officers and men during peace times comes to a thrilling finale at Pearl Harbor.

A dependable book on Mexican affairs is *Men of Mexico*, by the Rev. James A. Magner (Bruce. \$4). Father Magner tells the stories of the men who gave Mexico her ideals and her ideas. From Moctezuma to Cardenas the account moves in closely connected sketches. Throughout, it preserves a sympathetic understanding of its subject. Catholic, highly objective in treatment, judicious in opinion, and written in a pleasant and easy style, the volume recommends itself to a wide circle of readers.

A historian who wrote much of Catholic days in old America now receives his own full-length biography in *Francis Parkman* (Viking. \$4.50). The author, Mason Wade, sets out to find the man behind the books, and he does a thorough and satisfying job. Francis Parkman has no su-

perior in fitting the English language to the story of the past. Generations of young people unconsciously formed their style from a reading of his engaging volumes on the French in colonial times.

The field of political and military biography, while somewhat sparsely cultivated, shows several excellent offerings. In *They Knew Lincoln* (Dutton. \$3.75), John E. Washington gives us something unusual and extremely valuable: the accounts and reminiscences of those Negroes who knew Lincoln from some personal connection with him. On the other side of the war, *Lee's Lieutenants* (Scribner's. \$5), by Douglas S. Freeman, the author of the justly famous biography of the Confederate leader, keeps to the exalted level set in his earlier work. This is military biography at its best and it deserves its warm welcome by American readers. *Pemberton: Defender of Vicksburg*, composed by the grandson of the vallant defender of Vicksburg, (University of North Carolina. \$3.50), is a spirited statement resting on considerable supporting material of primary character. The book has a fine strategic lesson, in that Pemberton, following out the orders of Jefferson Davis, preferred to hold his position at the risk of losing his army. He lost both. His orders were known to his opponent, and his force stayed fixed and ready for a first-class attack. The attacker was Ulysses S. Grant, whose latest life, *Grant of Appomattox* (Bobbs-Merrill. \$3) conforms to traditional style. In this work, William E. Brooks turns out a straight-forward story without the frills of psychic investigation or bombastic eulogy. Difficulties of conducting a war in a democracy show plainly in the account of the inexperience and disorganization with which Grant had to cope.

Revolutionary heroes found a good press. Miss Esther Forbes defied the suspicions of non-New Englanders in her *Paul Revere and the World He Lived In* (Houghton, Mifflin. \$3.75). They need have no fear of deceit, for like the worker of whom she wrote she steered a shrewd course. She preserves a good understanding of both Tory and Patriot. As a canny reviewer put it, "Her book will delight both those who cannot stand Boston and those who can stand nothing else." From New York we have *Horatio Gates: Defender of American Liberties*, by Samuel W. Patterson (Columbia University. \$4.25). Gates and Washington both come out quite well in this thorough study. *Lafayette and the Close of the American Revolu-*

tion, by Louis Gottschalk (University of Chicago. \$4.50), combines a graceful style with careful use of fact. The renowned Frenchman is pictured as a general of marked ability, cautious in a snare, brave and impetuous when the way was clear. Two books in the Pan-American field, Richard Pattee's *Gabriel Garcia Moreno y El Ecuador de su Tiempo* (Quito), and Felipe Barrada Laos' *Hispano America en Guerra?* (Buenos Aires), should soon be translated into English, to bring their particular merits before the readers of this country. The former will undoubtedly become a classic, and most deservedly so.

Living Biographies of American Statesmen (Garden City. \$1.98) presents popularly written thumb-nail sketches of twenty famous Americans, from Roger Williams to Franklin Delano Roosevelt. The authors, Henry and Dana Lee Thomas, aimed to present a principle: that all men have an equal right to their own liberty and an equal duty to protect the liberty of others. *Billy Mitchell*, by Emile Gauvreau and Lester Cohen (Dutton. \$2.50), though somewhat heated in tone, carries a message weighted with truth today. *General Douglas MacArthur*, by Francis Trevelyan Miller (Winston. \$1.35), needs no introduction to the public. Another American idol, incredibly unique in our annals, and pictured by an affectionate hand, is *Will Rogers*, by Betty Rogers (Bobbs-Merrill. \$2.75).

The Doctors Mayo, by Helen Clapesattle (University of Minnesota. \$3.75), is a beautiful tribute to a splendid American trio of doctors. Millions of people have sought out the Mayo clinic as a haven of relief and cure. Few of them realized that the secret of the Mayo Brothers hid in the unity which existed between them and their parents, and in their generous and far-sighted policy of bringing other gifted men to work with them and share their glory. Akin to the Mayo story is the life of *Clara Barton: Daughter of Destiny*, by Blanche Colton Williams (Lippincott. \$3.50). This gallant woman helped found the American Red Cross. She devoted a long life to the welfare of distressed humanity, a genius in her field, and a hero of mercy. W. EUGENE SHIELDS

Five commended: ADMIRAL OF THE OCEAN SEA; THE REED AND THE ROCK; DARK SYMPHONY; MEN OF MEXICO; LEE'S LIEUTENANTS.

OTHER CITIZENS OF THE SMALL WORLD

IT is hardly straining history to say that Richelieu made Frederick II possible, and that Frederick made Hitler possible; and so, with the fall of France, the wheel has come full circle. Behind Richelieu, Aldous Huxley picks out Père Joseph, the Capuchin friar whose story he tells in *Grey Eminence* (Harper. \$3.50). An ardent Catholic, he helped to make Europe Protestant. In a fascinating book, Huxley has given us the picture of a man who believed in God but put his trust in power politics.

Pierre Gaxotte's *Frederick the Great* (Yale University Press. \$3.75) shows us the treason of the clerks. The philosophers of the Enlightenment, in their hatred of the Church, exalted Frederick as the champion of human freedom, because he spoke their language. Amid the incense of the philosophers, he built up the first Prussian state, carved up Poland at his whim, brought *Realpolitik* to Europe.

The incense still curls up from the liberal camp, and there is still freedom for thought that agrees with the party line. *Viscount Halifax*, by Alan Campbell Johnson (Ives, Washburn. \$3.75), is the story of a non-conformist. Halifax has held some of the highest posts in the gift of the British Crown; but he has never said amen to the canticle of the left wing. Therefore his name is anathema. Mr. Johnson writes to show Lord Halifax's integrity, moderation, and deep attachment to the great tradition of Europe, a tradition fundamentally religious.

Philip Guedalla's name is a guarantee of biography at its best, written with literary distinction. His *Mr. Churchill* (Reynal and Hitchcock. \$3) follows the adventurous years of Churchill's life, from dodging commandos in South Africa to welcoming them home from Ste. Nazaire or Dieppe. He stood high in the Administration during the first world-war, but went into eclipse during the Baldwin-Chamberlain period. Dunkirk brought out his real stature. A book to read and enjoy; a book to inspire hope in a world at war.

Inevitably, Churchill challenges comparison with Roosevelt. Perhaps the Englishman is the more fortunate of the two in the circumstances of his public life. At any rate, in *Roosevelt: Dictator or Democrat* (Harper. \$3), Gerald W. Johnson defends the President's democracy. The book is best in the early pages, where

it recounts the story of Mr. Roosevelt's grim fight against paralysis. It would be a better book if Mr. Johnson would only admit that even a Roosevelt can make a mistake now and then.

While the clash of mighty opposites goes on, simple men and women carry on the Church's work in their own ways. Here come a Sister of Charity, an Irish peasant, an American doctor, and an American bishop. M. V. Woodgate brings *Saint Louise de Marillac* (Herder. \$2) out of the obscurity where she has been hidden, in the great shadow of Saint Vincent de Paul. Founder, three centuries ago, of the Sisters of Charity, she struck a practical and modern note in her hospital reforms and her training of nurses. She was a profoundly spiritual soul, with a sound grasp of practical sociology.

Patrick Gallagher he was baptized; but he was known from Dublin to Copenhagen and from London to New York as "Paddy the Cope." Quite simply, and with no pretense at a scholarship he never had, he tells his own story in *Paddy the Cope* (Devin-Adair. \$2.50). This is not just a book on co-operatives. It is a story to lift the heart of all who love democracy, to touch the heart-strings of all who love men.

"Dr. Welch is our greatest statesman in the field of public health," said President Hoover. Simon and John Thomas Flexner in *William Henry Welch and The Heroic Age of American Medicine* (Viking. \$3.75) amply justify the President's tribute. It is a long book; but a long book was needed to do justice to Dr. Welch's long life of work. No important project for our public health but

had his advice and assistance; and our statute books bear witness to his wisdom and zeal in promoting beneficial legislation.

The New World was called in to redress the balance of the Old when Father Walsh, with Father Price, founded Maryknoll in 1910. The Church in Europe, harassed by materialists and anti-clericals, found it harder to man and supply the missions. How Bishop Walsh sent a new wave of missionary effort over the parched earth of China is the story of *All the Day Long*, by Daniel Sargent (Longmans, Green. \$2.50).

A humble soldier in the battle for the soul of France, Francis Richard de la Vergne is unknown to most of us. But Paris from 1886 to 1908 knew him as its saintly Archbishop. *Good Cardinal Richard*, by Yvonne de la Vergne (Herder. \$2.25), makes the Paris of that day and its Archbishop live for us again. A "must" book for all who love France and her interests.

Another France, yet not a very different France, is shown in Helen Iswolsky's *Light Before Dusk* (Longmans Green. \$2.50). In the twilight of the Popular Front and the dusk of the Armistice, Miss Iswolsky concerns herself more with persons than events, and with the group of intellectuals, chiefly Catholics, to whom France must look for resurrection.

In a time of sorrow and disillusion for France and all who love it, comes André Maurois' *I Remember, I Remember* (Harper. \$3) as a breath from the gracious Catholic culture of Perigord. M. Maurois does not ignore the brittle wit of the cafés, or the venality of the politicians; but he lives naturally in the France that will save France; in the tradition of the Eldest Daughter of the Church.

"The wanderings of the liberal mind in search of—what?" might be the subtitle of Klaus Mann's *The Turning Point* (L. B. Fischer. \$3). Son of Thomas Mann, he has "spent the best time of his life in a social and spiritual vacuum . . . haunted by those solemn abstractions in which nobody believes—civilization, progress, liberty."

A happy homecoming is the end of the intellectual Odyssey in Herbert E. Cory's *Emancipation of a Free-thinker* (Bruce. \$3). Characteristically, Dr. Cory's autobiography shows less interest in himself than in the Truth, and how he can bring it to others. He tells his story with humility and intellectual integrity. A book to commend to all who would have a sympathetic understanding of





THE ROSE UNPETALED

Blanche Morteveille

Translated by Mother Paula, O.S.B.

Based upon the personal writings of the Little Flower and upon notes and reminiscences of those most close to her, this delightful biography will give you a new insight into the poignant life of St. Thérèse. **\$2.75**

E. J. Edwards, S.V.D.

THESE TWO HANDS

Read this convincing new novel of the interior struggles of a young missionary in the Philippine Islands, who conquers his overwhelming and very human fears of the unknown through the heroism of sanctity. Ready in time for Christmas giving. **\$2.25**

MEN OF MEXICO

James A. Wagner, S.T.D.

Biographies of seventeen of the outstanding leaders of paradoxical Mexico take you straight to the heart of our exotic ally to the south. **\$4.00**

SOCIAL WELLSPRINGS

Edited by Joseph Husslein, S.J.

Volume I. A book of principles—fourteen epochal documents by Pope Leo XIII. **\$3.00**

Volume II. A book of action—eighteen encyclicals of social reconstruction by Pope Pius XI. **\$4.00**

A fanciful tale that dramatizes today's headlines by hilariously satirizing the dictators, **PACK RAT** is timely and thought-provoking. Barbed with significant sarcasm, it is just the type of story every liberty-loving American would like for Christmas. **\$1.75**

FACE TO THE SUN

Arthur R. McGratty, S.J.

A rousing good story, this novel gives the true picture of what Communism has meant in Spain and the right side of the Spanish Civil War. **\$3.50**

Combination price, both volumes, **\$6.50**



THE GOOD BAD BOY

Gerald T. Brennan

Father Brennan fashions, **THE GOOD BAD BOY** gives youngsters a good story and true values of life. (N.B.—Order early so you can read it yourself before sending it on to some fortunate twelve-year old!) **\$1.50**

MIXED MARRIAGES AND PRENUPTIAL INSTRUCTIONS

Rev. Honoratus Bonzelet, O.F.M.

The ideal Christmas gift for your pastor and curates. A competent guide to aid the priest in giving instructions to the non-Catholic in mixed marriage cases. **\$1.75**

EVERYMAN'S THEOLOGY

Leo Von Rudloff, O.S.B.

The truths of the Catholic faith are given in nontechnical terms so the Catholic can understand and appreciate his faith more deeply and will be encouraged to make his religion practical in his everyday life. **\$2.00**

And for everyone on your list . . . **THE CHRISTIAN LIFE CALENDAR** for 1943 (single copy, **\$1.00**; 5 to 9 copies, **80 cents** each; 10 or more copies, **70 cents** each).

At your bookstore or direct from

The Bruce Publishing Co., 112 Montgomery Bldg., Milwaukee, Wis.

THE PATER NOSTER OF ST. TERESA

Translated and adapted by William J. Doherty, C.S.C.

The inexhaustible riches of St. Teresa of Avila's commentary on the Lord's Prayer are at last brought to laity and religious alike. Paper, **\$1.00**; Cloth, **\$1.50**

Monsignor Sheen said:
"Masterly"!

Father Lord called it:
"Great"!

AMERICA said:
"Unusual"!

THE SIGN said:
"The skeptic must be convinced and the good Catholic amazed"!

MARY IN HER SCAPULAR PROMISE

John Mathias Haffert

a best seller
price \$2.50

—AND— A Letter from Lisieux!

Just Published!

three chapters of which are
written by

John Mathias Haffert
and the rest of which was
**WRITTEN, WORD FOR
WORD, BY A LIVING
SISTER OF SAINT
THERESE, DURING
THIS WAR!**

price \$1.75

**CHRISTMAS SPECIAL:
BOTH BOOKS \$3.25**

SCAPULAR PRESS

N. Y. OFFICE

337 EAST 31st ST., NEW YORK

the secularized university mentality.

A different type of wanderer is Edward Doherty, hardboiled newspaperman. *Gall and Honey* (Sheed and Ward. \$2.50) moves at top speed through Chicago, New York, Mexico, Hollywood, while Doherty drifts away from the Church of his birth, until the Little Flower drops a rose of grace in his soul, and he finds peace again.

Ernst Winkler was the lay secretary of a German Catholic Youth Organization. The Gestapo wanted the names of its members. What happened when he refused to tell is the story in his *Four Years of Nazi Torture* (Appleton-Century. \$2.50). This is no "Out of the Night." Faith makes the difference. Men like Ernst are the hope of post-war Germany.

The tragic passage from Junkerism through the first world-war to Hitlerism is the background of *Time Was*, by Heinrich Hauser (Reynal and Hitchcock. \$3). He was a younger member of the aristocratic Junker class; he became sailor, steelworker, newspaperman, circus worker. He tells a vivid and stirring, if at times a sordid, story.

In the stress of war it is pleasant to find that men still write about the fine arts. Leo Lerman gives us *Michaelangelo* (Knopf. \$3), an imaginative reconstruction of the times in which the great master lived. It is an interesting and instructive book, for the amateur rather than the expert. *Anton Bruckner, Rustic Genius*, by Werner Wolff (Dutton. \$3.75), is the story of a not too well known Austrian composer, called "the greatest and only true Catholic composer of the nineteenth century." Herschel Baker writes the first book-length biography of *John Philip Kemble* in over a century (Harvard Univ. Press. \$4). This thoroughly interesting volume will hold the general reader as well as the expert with its story of one of the famous figures of the English stage.

One great Spaniard saluted another when Salvador de Madariaga wrote *Hernan Cortes, Conqueror of Mexico* (Macmillan. \$4). We have long lacked a book like this; an interpretation of Cortes by one who understands his Faith and his culture. Senor de Madariaga gives us no saint, but a warm-hearted and hot-

blooded Spaniard, zealous for the Faith, if not always discreet in his zeal; a blood-brother of Quixote.

Yankee sailorman in the days before the Civil War and during it, Robert Bennet Forbes commanded his own ship at nineteen, ran opium into China, fought pirates on the high seas. *Canton Captain*, by James B. Connolly (Doubleday, Doran. \$3), is his story. It shows the hardships, the injustice of the life of the sailors, who yet made the American merchant flag famous on the seven seas.

Lost causes and desperate loyalties never called in vain on Clarence Darrow. A small-town lawyer from Ohio, he became national champion of the underdog. Irving Stone in *Clarence Darrow for the Defense* (Doubleday, Doran. \$3), mirrors his life in its drama; and at times in its vulgarity.

Boscovich is, to most philosophy students, a footnote in a thesis. Father H. V. Gill, S.J., eminent Irish writer on science, has clothed the dry bones with flesh in *Roger Boscovich, S.J.* (Gill, Dublin. 7/6). Readers will be surprised at the modern flavor of some of the theories of matter proposed by this Jesuit of two hundred years ago.

Henry Thomas and Dana Lee Thomas sketch for us, from Archimedes to Einstein, *Living Biographies of Great Scientists* (Garden City. \$1.98). An eyebrow might be raised over the inclusion of Haeckel in a select company of twenty; and we wish that the ghost of Galileo would rest quiet. Human interest is the chief merit of the book.

Hendrik Van Loon's Saturday dinners were frequented by people like Dante, Erasmus, Queen Elizabeth and Hans Andersen. *Van Loon's Lives* (Simon and Shuster. \$3.95), is the entertaining account of their social intercourse. Van Loon's pencil is often more to the point than his pen; and Van Loon's prejudices make irritating patches in the story.

CHARLES KEENAN

Five suggested bests from this list: THE EMANCIPATION OF A FREETHINKER; GOOD CARDINAL RICHARD; HERNAN CORTES; I REMEMBER, I REMEMBER; PADDY THE COPE.

MORE THAN A GOOD REASON TO SUBSCRIBE TO AND RECOMMEND AMERICA: THE BOOK REVIEWS IN AMERICA ARE JUDGED BY LIBRARIANS, PUBLISHERS, TEACHERS, TO BE EASILY THE BEST CATHOLIC REVIEWS OF THE IMPORTANT, CURRENT BOOKS.

70 East 45th Street, The AMERICA PRESS, New York

RECORDS OF THE NEAR AND FAR PAST

IN the field of history the "special humanitarian conquest of ever-merit" books this year are about equally divided between those dealing with previous eras and those which are of special significance today.

Carlton J. H. Hayes' *A Generation of Materialism, 1871-1900* (Harper, \$3.75) is a masterly survey of the last three decades of a period which was, at the same time, a glorious stage in the progress of Europe and our Western civilization, and a fertile seed-time for the present and quite different harvest of dictatorship and war. If history is, indeed, but a prolog, post-war planners would do well to ponder the lessons contained in this superbly instructive volume.

Most historians are agreed that the career of Ercole Cardinal Consalvi won for him the distinction of the ranking ecclesiastical statesman of the early nineteenth century. While phases of his life have attracted the attention of a considerable number of scholars, there has been, to date, surprisingly little written on Consalvi in English. John Tracy Ellis' *Cardinal Consalvi and Anglo-Papal Relations, 1814-1824* (Catholic University, \$2.50) is the first attempt made to present Consalvi's interesting English connections in a thorough way, and merits high praise.

Of more immediate interest is Forrest Davis's and Ernest K. Lindley's *How War Came* (Simon and Schuster, \$2.50). The authors contend that American policy in the period immediately before Pearl Harbor was characterized by a fair degree of foresight, a firm conviction that war was coming, a hasty effort to salvage what defense material could be mobilized before the country could begin to re-arm, and a prudent building up of an unwritten alliance with Britain. They have done what appears to be, in the main, an honest job, even though it shows itself as frankly committed to a particular point of view.

Europe In Revolt (Macmillan, \$3.50), by René Kraus, while entirely a propaganda book, is probably the best approach to a complete news job about Europe under the Nazi tyranny. It contains sketches of a few leading Germans and of at least thirty puppet Premiers.

Charles Morrow Wilson's *Ambassadors in White, The Story of Tropical Medicine* (Holt, \$3.50) is not only a sympathetic and sincere study of medicine and medical men in tropical America but a plan for future

ent diseases. The author believes that the United States, even from a selfish motive, should do more in the future for the health of Latin America.

John W. White's *Argentina, The Life Story of a Nation* (Viking, \$3.75) is the latest and one of the finest books on the great Republic to the south of us. The last chapter, "Why Argentina Is Pro-Fascist," gives the present picture up to July, 1942, in comprehensive and illuminating fashion.

Two new titles have been added to the Christendom Series this year. These popular books deal with important topics in the history of our common Christian civilization. *Medieval Humanism* (Macmillan, \$1), by Gerald Groveland Walsh, S.J., highlights the contributions of the intellectual leaders of more than a millennium of Christian thought, while John J. O'Connor's *The Catholic Revival In England* (Macmillan, \$1) unfolds the progress of English Catholicism from penal times to the death of Cardinal Manning.

In addition to these choice selections of the year, the reader with more leisure will want to include Edmund Cody Burnett's *The Continental Congress* (Macmillan, \$6), a carefully balanced evaluation of the achievements and failures of this pioneer assembly. Perusal of this seven-hundred-page volume excites wonder that the Congress accomplished so much, rather than that its success was not more complete. Hans Kohn's *World Order In Historical Perspective* (Harvard University, \$3) emphasizes the necessity of a stable law of



GREAT MODERN CATHOLIC SHORT STORIES \$3.00

A unique collection of 27 stories of great variety and distinction about Monks, Priests and Nuns. Of it John O'Connor says in the *TABLET*, "May well become a standard work for students of the Short Story. A definite 'must' for those seeking enjoyment." Includes the \$1500 prize story, "A Nun's Diary"; Paul Horgan's "The Surgeon and the Nun"; Agnes Repplier's little gem, "Sins," and the minor classics, "Fight for Sister Joe" and "First Confession." The CATHOLIC TRANSCRIPT calls it "an unusual and highly interesting anthology." Contains stories by Morley Callaghan, Antonia White, Geoffrey Household, Elizabeth Madox Roberts, F. Scott Fitzgerald, Katherine Mansfield and Ernest Hemingway. With an introduction by the editor, Sister Mariella Gable, O.S.B.

DOGSLED APOSTLES, by A. H. Savage \$2.75

They built a spiritual highway to the heart of Alaska. There, among the reindeer and the bears, living on salmon and blueberries (and the vegetables that grow during the short arctic summer)—with their faithful sled dogs for companions (and the help of an occasional airplane!)—at peace with the natives and with the friendly co-operation of the government agents (who sometimes find that Charity in the heart will succeed where laws fail!)—they are building a beautiful new world for Christ among the polar snows. Alma Savage (who made two extended trips to Alaska, and talked with the people and visited the places of which she writes) paints a vivid picture of this last great American frontier. Many photographs.

REPRESENTATIVE MEDIEVAL AND TUDOR PLAYS \$3.50

Some of the notes in this learned, practical and amusing book, make startling reading. The wage scale, for instance, was rather different. "To Fawson for hanging Judas, 10d; for playing God, 3s.4d; to three white souls 5s; to two worms of conscience 16d." But they must have enjoyed the rehearsals—"item, for 9 gallons of ale, 17d.; item for a rib of beef and a goose, 6d." The translations are sensitive and bring the colloquial speech in which they were written into relation to the speech of today. The selection includes the Passion Play, the complete Corpus Christi Pageant, Everyman, and two of the salty farces of St. Thomas More's friend, John Heywood. Illustrated. Edited by Henry W. Wells and Roger S. Loomis, of Columbia University.

POETRY & LIFE, Ed. by F. J. Sheed \$2.50

This is a new anthology of English Catholic Poetry, compiled to show how the world and life have looked to poets from the 8th Century to the 20th. It is marvelous to see how little difference a thousand years make: they are all fellow-Catholics, fellow to one another, fellow to us. Those who are familiar with English poetry only through the "standard" collections are due for a pleasant surprise when they look into this profoundly moving collection.

MARY OF THE MAGNIFICAT, by Mother Elizabeth Hart \$1.00

The Church has enshrined the Magnificat in her official prayer. It holds the place of honor at Vespers, and when the Divine Office is chanted in choir, the music grows more elaborate for the Magnificat, and the incense rising before the altar calls attention to the solemnity due Our Lady's Canticle. In this small book the author shows us the youthful Mary, the Mary of the first Four Joyful Mysteries.

GAY LEGENDS OF THE SAINTS, by Frances Margaret Fox \$1.50

Here we meet the Marvelous Cow of Brittany, the Cow of St. Launomar that played Follow the Leader, the Goose to which St. Rigobert was polite, St. Roch's dog that was wiser than other dogs, the Otters that saved the life of St. Cuthbert, and a good score and a half of other marvels. The writing is invariably simple and unaffected and light hearted. Jill Elgin's illustrations are as witty as the writing.

THE CHURCH'S PLAY, by Grace Hurrell Illustrated by Anne Pracy \$1.50

This brilliant and carefully thought out book presents a new method for teaching the children to realize what the Mass is. It is wonderfully ingenious and very gripping.

SHEED & WARD, 63 FIFTH AV., N. Y. C.

nature as the basis for a world federation.

Serious readers will also welcome Richard Wonsler Tims' *Germanizing Prussian Poland* (Columbia University. \$4.25), an accurate account of German efforts, about the turn of the century, to eradicate everything that could possibly perpetuate the existence of the Poles as a separate people or as the possessors of a separate civilization. *Great Men and Women of Poland* (Macmillan. \$4), edited by Stephen P. Mizwah, contains thirty biographical sketches that enable us to review a millenium of Polish life and history. If there be any who still feel that there is a disparity of ideal and purpose between the Nazi party and the German army, Hans Ernest Fried's *The Guilt of the German Army* (Macmillan. \$3.50) should effectively disillusion them and dissipate optimism about some sudden disruption within the Reich based on this phantasy. In much lighter vein are Derek Patmore's *Balkan Correspondent* (Harper. \$3), Count Carlo Sforza's chatty little book, *The Real Italians* (Columbia University. \$2), William Russel's *Berlin Embassy* (Dutton. \$2.50), and Prince Hubertus zu Loewenstein's *On Borrowed Peace* (Doubleday, Doran. \$3).

The romantic myth of the "Solid South" receives another severe blow in Thomas Jefferson Wertenbaker's *The Old South* (Scribner's. \$3.50). The author clearly shows that the Southern Colonies well deserve the title of America's first melting-pot. William Warren Sweet's *Religion In Colonial America* (Scribner's. \$3) deals objectively with what is probably the most neglected phase of American history. Walter Havighurst's *The Long Ships Passing* (Macmillan. \$3) is the latest addition to the "Rivers of America" series, and deals specifically with the history, folklore and industrial development of the Great Lakes area. James R. Mock's *Censorship—1917* (Princeton University. \$2.50) is based on new source material and is a very competent analysis of a very controversial subject. *The Pennsylvania Germans* (Princeton University. \$3), edited by Ralph Wood, and Marion Nicholl Rawson's *New Hampshire Borns A Town* (Dutton. \$3.50) present attractive local studies of the American way of life.

Fairfax Downey's *Indian-Fighting Army* (Scribner's. \$3.50) tells the complete story of our Army on the Western frontier in an exciting way. George Fort Milton's *Abraham Lincoln and the Fifth Column* (Vanguard. \$3.50), and Wood Gray's *The*

Hidden Civil War (Viking. \$3.75) cover much the same ground, but Milton's work is somewhat more popularly written and more comprehensive. These two books should do much to debunk the popular tradition of a united North enthusiastically rushing forth to preserve the Union and free the downtrodden slaves.

Elizabeth Bowen's *Bowen's Court* (Knopf. \$3.50) presents the history of her people through eleven generations from Henry Bowen, a Cromwellian colonel, down to the present day. As a contribution to the wider field of Irish history, it offers a clear examination into the purposes of Henry Grattan and his Parliament and of Wolfe Tone and his United Irishmen. *Epitome of Western Civilization* (Bruce. \$3), by John Francis Bannon, S.J., is a lucid and concise explanation of how we came to be what we are. Carola Oman's *Napoleon at the Channel* (Doubleday, Doran. \$2.50) is chiefly a study in English behavior against the familiar background of overwhelming crisis and confusion. An examination of the Napoleonic period with reference to our own times is not wholly discouraging. Hilaire Belloc's *Elizabeth: Creature of Circumstance* (Harper. \$2.75), while not a biography, contains familiar reflections on the period that was one of the great turning points of history.

Catholics will find Elizabeth K. Nottingham's *Methodism on the Frontier* (Columbia University. \$2.50)

instructive. Hulbert Footner and Louis Ruyll's *Maryland Main and the Eastern Shore* (Appleton-Century. \$5) is a well illustrated and engaging volume. George Morgan Knight, Jr.'s and Richard Harwood-Stadernans's two books, *What You Don't Know About George Washington* and *Intimate Glimpses of Old Saint Mary's* (American Good Government Society. \$5 each volume), contain interesting legends of Southern Maryland. Philip Ainsworth Means' *Newport Tower* (Holt. \$5) attempts to prove that the Old Mill in this Rhode Island town is of Norse origin. *French Canada and Britain, A New Interpretation* (Ryerson Press, Toronto. \$1) denies that French Canadians have been unfortunate under British rule. Dom Ernest Grab, O.S.B., continues his important work of rendering Ludwig von Pastor's monumental *History of the Popes* into English. Volumes XXXIII and XXXIV (Herder. \$5 each volume) extend from the years 1700 to 1740.

JOHN J. O'CONNOR

Suggested as five outstanding books in this section: A GENERATION OF MATERIALISM; ARGENTINA, THE LIFE STORY OF A NATION; AMBASSADORS IN WHITE, THE STORY OF TROPICAL MEDICINE; THE CONTINENTAL CONGRESS; THE LONG SHIPS PASSING.

THE THINGS THAT ARE NOT CAESAR'S

THE laity as well as the clergy are fortunate in recent homiletic publications. *Addresses and Sermons* (St. Anthony Press. \$2.50), by the Most Rev. A. G. Cicognani, is a natural and sustained response to the popularity of our Apostolic Delegate's previous volume. In *Forgotten Truths* (Catholic Literary Guild. \$1) the Most Rev. John J. Swint presents timely and encouragingly the application of principles of the Church to the present war and future peace. The Most Rev. J. H. Schlarman in *Catechetical Sermon Aids* (Herder. \$5) gives us a very rich treasury for three years of Sunday instructions.

Father P. L. Blakely, S.J., is happy in his title *We Wish to See Jesus* (America Press. \$2) and still more, of course, in the contents of this third series of reflections on the Gospel for Sundays and feast days. *With All Pa-*

tiencè (Scranton Diocesan. \$3), by Monsignor M. J. O'Connor, well known for his radio talks, may be summed up as an inspiring exhortation to be "watchful in all things; bear with tribulation patiently." *The Layman's Call* (Kenedy. \$2), by Father W. R. O'Connor, is an excellent exposition of the particular vocation which every one has in God's providence.

Foreign lands and the work of the Church in them figure in the next three books. *Across A World* (Longmans. \$2.50), by Father John J. Con-sidine, M.M., and Mr. Thomas Kernan, shows us the work of the Maryknoll and other missionaries in the multiplicity of their daily chores in the fields afar. Similarly, *Thy People, My People* (Bruce. \$2), by Father E. J. Edwards, S.V.D., gives us a personal picture of missionary life in the

land so foremost in the minds of Americans, the islands of the Philippines. It is inspiring as well as interesting. Father Louis J. Gallagher, S.J., was happy in giving us *The China That Was* (Bruce. \$2.25), a translation from the Latin of Father Trigault's standard work. Here we have the diary of the illustrious Father Matthew Ricci, as well as valuable ethnological and sociological data on China. It is a source-book for the scholar and an inspiration for all who look forward to the conversion of that heroic country.

In contrast, *Ten Decades of Alms* (Herder. \$2.25), by Father T. Roemer, concretely adds up the total of dollars contributed to our American Church by European mission-aid societies between 1822 and 1922; \$7,970,840, plus the \$980,118 by religious communities. Such munificence will urge us to a greater return of charity when peace finally comes to our afflicted brethren in Europe.

A beautiful tribute in content and format to Venerable Kateri and to early Indian missionaries is *The Song of Tekakwitha* (Fordham. \$2.50), a narrative poem by Father Robert E. Holland, S.J. Mission-minded Americans will be encouraged by its reading. Mother Lynch's *In The Shadow of Our Lady of the Cenacle* (Paulist Press. \$2) focuses attention on home missions in the heartening story of retreats for laywomen of every age and class, while, in *The Voice of Trappist Silence* (Longmans. \$2.50), Fred L. Holmes tells of God's mercy being drawn down on all apostolic works by the manual labors, penitential silence and the unceasing prayers of monks who thus help others to reap God's harvest of souls.

In the same spirit is Father F. J. Sumner's translation of *Prayer for All Men* (Kenedy. \$1.75) by the well known French writer, Pierre Charles, S.J. It is written in his usual manner, crisp and appealing, with a touch of originality. The book urges prayers for the conversion of all men. Encouragingly spiritual is *A Light To My Paths* (Pustet. \$2.50), by Father P. Lippert, S.J., of happy memory. We are indebted to Sister Mary A. Klener for her excellent translation. The chapters "bring the humble tasks of daily life under the focus of God's surpassing love."

His Father's Business (America Press. \$1.50), by Father R. F. Grewen, carries an eight-day retreat into one's home through its fifty discussions of topics treated during that period. Simple and direct, the book will appeal to the laity, especially, I

should say, to our Armed Forces. *The New Song* (Literary Guild. \$1.25), by Rev. Hugh F. Blunt, illustrates the practise of the Beatitudes in the lives of the Saints. It is excellent for spiritual reading and reflection. Similar to his *School of Love* is Father John Kane's *School of Mary* (St. Anthony's Guild. \$2). Both books stimulate meditation on familiar subjects.

Biographies of God's servants illustrate asceticism in everyday life. Father J. H. Fichter, S.J., went back to the third century for his *Saint*



Cecil Cyprian (Herder. \$2.50). The Saint is allowed to speak for himself, and the resulting narrative holds and encourages the reader. Rev. Fergal McGrath presents an unusual fellow Jesuit in *Father John Sullivan* (Longmans. \$2.75), a prominent Irish barrister, a convert, a close reminder of the Curé d'Ars in zeal and humility. *The Saints of Ireland* (Bruce. \$2.50), by Hugh de Blacam, sketches in scholarly and interesting manner the lives and legends of Saint Brigid and Saint Columcille.

Zeal for the Church's liturgy is shown and stimulated in *The Praise of Glory* (Sheed and Ward. \$3.50), by E. I. Watkin, and *The Dialog Mass* (Longmans. \$2.75), by Father G. Ellard, S.J. The first is an expert commentary on Lauds and Vespers. It helps one to pray and to act. In the second, Father Ellard shows that the dialog Mass is but a return to a pre-Reformation practice. To quote Archbishop Curley's preface, "there is a special timeliness in a work that knits minds and hearts together in the communal worship of our God." To mention here new editions of the breviary and missal seems appropriate. So congratulations are due to Benziger Brothers on their edition of the former, and to Pustet Company on their forthcoming reproduction of the Ratisbon missal.

DANIEL M. O'CONNELL

"... Sed formosa"

ROYAL ROAD, by Art Kuhl \$2.00

"There are not wanting authorities who believe that the colored question is one that cannot be shelved much longer. If we do not reach a solution of it in the near future, they say, it may quickly reach a stage of dangerous crisis. For Catholics who have never given much thought to the matter, and who are, perhaps, in a position to accomplish a good deal towards better relations between whites and colored, we recommend a novel, *ROYAL ROAD*, by Art Kuhl, a short but moving narrative, the tragic story of Jesse Stewart," "a young Kentucky Negro, a well instructed Catholic who leaves the friendly atmosphere of his home town to seek work in a Northern city. In him we may see the whole Negro race in America, and even more clearly in the Mystical Body of Christ." "His life is patterned on the life of Our Divine Lord," "a tale of pathos, powerful, moving, tremendous in its implications."

"Simple, direct, grim, sober, tragic, restrained, haunting, almost perfect within its limits." "We hope that Mr. Kuhl gives us more of this kind of fiction." "We should like to see every Catholic—and non-Catholic—read this book and then ask himself the question: 'Am I my brother's keeper?'" These are culled from the unprecedented avalanche of praise that this first novel has provoked in the Catholic press. You can read it in three hours. You won't get over it for a long time.

DARK SYMPHONY, by Elizabeth Laura Adams \$2.50

"A simple, charming narrative, vivid with faithful pictures of childhood, and heart-tugging with pathos." *DARK SYMPHONY*, the autobiography of a young Negro convert, is a best seller from our Spring list that continues to sell in increasing numbers. The critics say of it, among other things: "As near perfect as we can ask an autobiography to be." "It gets into the core of your soul." "It is electric: a dynamo that shocks a man into the realization that before God he is just a snob." "Eloquent, fervid writing." "A fine originality of style."

"Elizabeth Laura Adams has given us a work of such artistic integrity as only the daughter of an artist mother, who is herself a poetess, a musician, and something of a saint of our own day, could accomplish . . . she remains throughout her book a simple, likable girl, whom anyone would like to meet. . . . Perhaps my enthusiasm is carrying me away, but at the moment I can only find two experiences in my life comparable to the reading of this book: my first reading of the *Imitation of Christ*, and the time I dropped out of the world for eight days to make my first real Closed Retreat. On each of these occasions I felt as a man blind from birth might well feel before the sudden gift of sight. Old familiar things were glorified by the benediction of light into things marvellously new and wondrously strange. . . . Buy this book. Don't merely borrow it. Pass it around as much as you can. But don't, too soon after reading it yourself, give it to the people who need it most. You might be tempted to ram it down their throats."

"A beautiful book, set down with the sublime charity of Christ." "Her autobiography tells a far more significant story than that of most great artists, scientists and statesmen at the end of a long life." "Anyone who wants to know how it feels to be colored should read this book."

LAD OF LIMA \$1.75

Events that have nothing to do with Blessed Martin de Porres are giving him a new importance. It is clear that the old relation of White and Colored cannot continue; no one knows what changes there may be, but at least there will be changes. Catholics above all should help to shape them, and of all Catholics, the children should have their minds and emotions clarified and made straight. Martin de Porres was a Negro, he is beatified, and no white child will read this story of him without feeling that in comparison with Martin's moral and spiritual superiority his own lighter complexion is a mere irrelevance.

LAD OF LIMA. The Life of Martin de Porres, by Mary Fabyan Windeatt. Illustrated by Sister Jean. Price \$1.75

Sheed & Ward
63 Fifth Avenue • New York

PUSTET'S FALL PUBLICATIONS

SOUL CLINIC

AN EXAMINATION OF CONSCIENCE
FOR RELIGIOUS TEACHERS

By TWO SISTERS OF NOTRE DAME
of Cleveland, Ohio

"The Particular Examination of Conscience is generally conceded to be difficult exercise of the spiritual life. According to the authors of Soul-Clinic, the cause may lie in want of right motivation.

In this book, very appealing and enduring motivation is provided from the most inspirational source—the life of Christ as unfolded through the seasons of the Liturgical Year. In going through these enlightened readings, one feels the Will stimulated to want the Christ-life seriously, and to be willing to submit to spiritual therapy that all un-Christian traits of character may be eliminated.

The Will is approached in the correct psychological way—through the mind and heart. The mind becomes convinced of the facts presented, and appropriate emotions are aroused which support the appeal to the Will.

A wide range of diagnostic data is offered for the many symptoms of spiritual ill-health and the remedial treatment suggested is highly persuasive.

Part One of this work—a miniature course in Will-education—is both educative and stimulating.

A book of this quality will prove to be a boon companion to teaching religious who, though pressed by difficult and distracting duties, are expected to maintain a high degree of spiritual health and vigor.

12mo. About 250 pages. Cloth. \$2.00

PRAYING WITH THE POVERELLO

The World's Happiest Man

by Sister Mary Aloysi Kismar, S.N.D., Ph.D.

18mo. 212 pages. \$1.50

THERE IS NEED FOR PRAYER. In this little book the reader will discover the sublimity of satisfaction in divine inspiration. Each phrase of soulful prayer is another wave of incense to our God-head. Each paragraph bears the olive branch of peace.

It was this man, Saint Francis, who poured into our spiritual wells the nectar of God's love. Sister Mary Aloysi takes in turn every line of his invocation to Heaven, beginning, "Lord, make me an instrument of peace!" and draws upon religious and lay expressions of deep and living faith to fill the silence between the exclamations of the Poverello. The bitterness of world strife meets the sweetness of the song of Francis; and nothing is left but faith, and love, and light, and joy.

Americans at home need this little work to shape their souls to perfection and peace. Our Boys in service will find in it something more heartening than a furlough, more powerful than a thousand pound bomb, more exhilarating than the swiftest plane. Charity is served; hope is nourished; strength is generated; great depths of spiritual contemplation are experienced with the prayerful reading of this volume and the daily living of its lessons for forgiveness and peace.

Send for Book Catalogue "A"

FREDERICK PUSTET CO., INC.

14 Barclay Street, New York

436 Main Street, Cincinnati, O.

A WIDE WORLD OF TALES

THE rest of the country may have changed in recent months, but the novel on the whole follows its conventional pattern. One may still read American history from colonial days to the most recent Commando raids in scores of novels ranging from the dull but learned Civil War story, *The Drums of Morning*, by Philip Van Doren Stern to MacKinlay Kantor's exciting horse-opera *Gentle Annie*. Older novelists like Upton Sinclair and Jules Romains continue their depressing surveys of post-Versailles years in *Dragon's Teeth* and *The New Day*, and foreign correspondents are still catching the last train to safety. But within these familiar patterns there are many rewarding stories.

While it is impossible to rate with certainty the best novels of the year, it may be of some assistance to the reader to list the books according to the literary values apparent to the reviewer, rather than to group them according to their subject or type.

The outstanding artistic success of the year was Franz Werfel's *The Song of Bernadette* (Viking. \$3), a book which it is difficult not to overpraise. This splendid story of Saint Bernadette of Lourdes, remarkable both for its insight into spiritual realities and its sturdy craftsmanship, has stirred many hearts and rocked many heads. Like all valid works of art, it has many appeals. To the believing Christian it is an epic of sanctity; to the disillusioned skeptic it is a shrewd analysis of unfaith. The historian sees typical figures of the nineteenth century preserved in amber, and the humanist of all persuasions is satisfied with its sympathetic exposure of man's strength and weakness.

Lover of Life, by Zsolt de Harsanyi (Putnam. \$3), is an absorbing biographical novel about Pieter Paul Rubens, the celebrated Flemish artist of the Renaissance. Rubens is perhaps the most fascinating virtuoso of a spectacular period, an unconscious embodiment of the Renaissance ideal of the complete man. Mr. de Harsanyi has made the most of the rich material. His mastery of the complicated history of the times, his knowledge of the art of painting and, above all, his appreciation of the mystery of genius places his book in the first rank.

Of the many books on the current war, there are only a few which merit re-reading. Most of the action stories like James Aldridge's *Signed*

with *Their Honour*, or the strenuous prison novels like Stefan Heym's *Hostages* are thrilling documents which empty themselves at the first reading. To write effectively about the war, one has to bring to a book a background of philosophy such as Antoine de Saint-Exupery brought to his classic, *The Flight to Arras* (Reynal and Hitchcock. \$2.75), or a brooding insight such as Anna Seghers brings to *The Seventh Cross* (Little Brown. \$2.50).

The Seventh Cross is a lopped-off plane tree with cross-boards fixed at the height of a man's shoulders. Six of the crosses received their victims, all fugitives from the Nazi concentration camp at Westhofen. George Heisler, who was to be the seventh victim, escaped, and in his escape one sees the ultimate failure of the Nazi regime. Miss Seghers' story is a nightmare of suspense, but, for all its excitement, it conveys the impression of solemn and sobering truth.

The best of several fine American novels on contemporary themes is Mary Ellen Chase's *Windswept* (Macmillan. \$2.75). This family saga of the Marstons from the 1880's to the present day presents a kind of American life which one hopes could be more universal. Miss Chase possesses the characteristic American power to feel deeply the meaning of the American heritage of liberty.

Two young Irish writers, both excellent stylists and completely uncorrupted either by literary fashion or commercial pressure, were happily published this year. Mary Lavin's *Tales from Bective Bridge* (Little Brown. \$2.50) is directed to those who love perfect prose and quiet thinking. There are at least four short stories in Miss Lavin's volume which seems earmarked for anthologies. Maura Laverty's *Never No More* (Longmans, Green. \$2.50) is an autobiographical story of Irish country life. It has, literally, everything—laughter, tears, wit, satire, sentiment, above all a style which makes one glory in the power of language.

John Steinbeck's *The Moon Is Down* (Viking. \$2) is a triumph in the field of the short dramatic novel. His theme is a simple one—freedom cannot be crushed by force—his characters are conventional, thinly disguised Nazi officers, appeasers, men of good will turned to bitter rebels. The value of the book, however, derives less from the theme

than it does from the art with which it is developed. *The Moon is Down* is an almost perfect example of the artistic economy by which a gesture does the work of a paragraph, a quick allusion, the business of an expository chapter.

One of the finest historical novels about the American Revolution, a book incidentally neglected in the Pearl Harbor excitement last winter, is Burke Boyce's *The Perilous Night* (Viking. \$2.75). It is good history, good writing and good human comment. Perhaps the reason why Mr.



Boyce brought his material into such splendid focus was because he selected Asa Howell, a prosperous and intelligent Hudson River farmer, as his central figure. Asa is a mature man, and his reflections, rather than those of his opportunist son, or of his two daughters, make the book meaningful without robbing it of excitement.

Another heartening story is Bruce Lancaster's *Bright to the Wanderer* (Little, Brown. \$2.50). This expertly written novel traces the fortunes of the Loyalist Stensrood family from Albany to Toronto, where they become involved in the Mackenzie rebellion. The rapid action-scenes are balanced by quiet descriptions of pioneer Canadian life. Mr. Lancaster has the happy faculty of being vigorous without being violent.

James Gould Cozzens' *The Just and the Unjust* (Harcourt, Brace. \$2.50) is a solid and often brilliant study of the law. Despite the fact that its central situation is a murder trial, the novel is deliberately unemphatic. Mr. Cozzens is a writer of unquestioned integrity who prefers to sacrifice the easy success of sensation for the more difficult but rewarding values of contemplation. Consequently he deliberately retards the pace of the book to allow us to catch up with the thoughts of Abner Coates, his principal character, and to ponder the nature of justice. *The Just and the*

Unjust is not only good in itself, but it has all the appearances of a seed book. It may well be imitated.

Evelyn Waugh's *Put Out More Flags* (Little, Brown. \$2.50) is a witty satire on England's café society during the early days of the war. Waugh's menagerie of popinjays and petulant poets never fails to wring a wry laugh. His present volume contains one uproarious incident connected with the resettlement of slum children among retired gentlefolk. Another hilarious book with a contemporary English setting is Eric Knight's collection of tall tales, *Sam Small Flies Again* (Harper. \$2.50).

There are several Catholic novels which are first-rate writing. John Louis Bonn's *And Down the Days* (Macmillan. \$2.50), a fictitious biography of Maria Monk's daughter, "Lizzie" St. John, is an exciting story of God's pursuit of a human soul. *Faith the Root* (Dutton. \$2.50) is an honestly sentimental account of an aging missionary priest in the Mid-West and Maureen Daly's *Seventeenth Summer* (Dodd, Mead. \$2.50), a faithful portrayal of the *jeune fille*.

Other books which are clearly distinguished both in substance and style are Walter D. Edmond's *Young Ames* (Little, Brown. \$2.50), a rollicking rogue novel about a York State hayseed in Manhattan of the 1830's, and Dorothy Van Doren's *Dacey Hamilton* (Harper. \$2.50), a love story with the most extraordinary heroine in fiction. Lovers of good prose will find in Rachel Field's *And Now Tomorrow* (Macmillan. \$2.75) a novel of quiet intensity, and everyone who has ever been stirred by the beauty of faith shining among the forsaken will want to read Nina Federova's *The Children* (Little, Brown. \$2.50). *Look to the Mountain* (Holt. \$2.50), by LeGrand Cannon, the most recent of the sagas of pioneer life, recreates our heroic past.

Finally the best written novels of mystery and adventure are Hugh Walpole's psychological thriller, *The Killer and the Slain* (Doubleday, Doran. \$2.50), Dorothy MacArdle's ghost story, *The Uninvited* (Doubleday, Doran. \$2.50) and Helen MacInnes' absorbing war tale, *Assignment in Brittany* (Little Brown. \$2.50).

FRANCIS X. CONNOLLY

To pick five from the indicated best ten is a task, but—SONG OF BERNADETTE, THE SEVENTH CROSS; WINDSWEEP; NEVER NO MORE; THE JUST AND THE UNJUST.

NOVA SCOTIA: Land of Co-Operators by Leo Ward \$2.50

Father Ward (GOD IN AN IRISH KITCHEN, VALUES AND REALITY, HOLDING UP THE HILLS) went to Nova Scotia in order to get the point of view of the "little men" who are doing the new things in co-operation in the Maritime Provinces, and in this book he reports what they told him about themselves and about each other as he talked with them in kitchens and fisher huts: watching the weaving of rugs in that first co-operative unit, the family; learning how houses were built co-operatively, how miners and fishermen organized study clubs and learned how to plant gardens. "This co-operation is sort of on God's side" they told him. This is a unique piece of reporting on one of the most important social developments of our time.

CO-OPERATION: Democracy's Second Chance, by George Boyle \$2.25

This book is an eloquent plea for a decentralist and human order based on co-operation and the rural life, as the only possible escape from the totalitarian implications of modern industrialism. The author grew up near Antigonish, N. S., and there he returned after years of newspaper work in New York and Washington had broken his health. During the years he had been away a great deal had happened: so much in fact and of such surprising implications, that he decided that a radical re-thinking of the whole concept of Democracy was in order. This book is his attempt at that re-thinking. Especially to be recommended are the chapters on "Credit Unions," "Common Work and Culture" and "Adult Education in the Rural Community."

PLACES: 52 New Essays \$2.50 by Hilaire Belloc

By any standard you choose to measure him Hilaire Belloc is prodigious: Historian, Poet, Wit, Military Expert, Traveller, Political Philosopher, Controversialist, Journalist, Biographer: his figure looms enormous even in our time and in the perspective of History may seem even more dominating. For the man has had a singular faculty for going continuously against the whole "sense of his time" and has lived long enough to be proved right in most cases. Among his better known books are THE SERVILE STATE, THE CRUISE OF THE NONA, CAUTIONARY TALES, RICHELIEU, EUROPE AND THE FAITH, QUEEN ELIZABETH, etc. To be totally unfamiliar with them is to have missed one of the major influences of our era. But to know him intimately and in his own character and person, nothing can equal his informal essays, than which no finer have ever been written in the English language, nor are likely to be. This volume contains some of his best, as does also THE SILENCE OF THE SEA (published in 1940), which continues its sale far beyond what may be normally anticipated by a volume of essays.

CHECK LIST OF ACCEPTABLE GIFTS

Constant, THE REFORMATION IN ENGLAND Under Edward VI	\$4.00
Watkin, THE PRAISE OF GLORY	\$3.50
Foerster, EUROPE & THE GERMAN QUESTION	\$3.50
Shepherd, MURDER IN A NUNNERY	\$2.00
de la Taille, THE MYSTERY OF FAITH	\$3.75
von le Fort, HYMNS TO THE CHURCH	\$1.50
Kelly, THE SEVEN GIFTS OF THE HOLY GHOST	\$1.75
Hoffman, THE GREAT REPUBLIC	\$2.25
Chesterton, ST. THOMAS AQUINAS	\$2.50
Day, HOUSE OF HOSPITALITY	\$2.75
Farrow, DAMIEN THE LEPER	\$2.75
Feeney, FISH ON FRIDAY	\$1.75
Sheed, A MAP OF LIFE	\$1.00
Hildebrand, IN DEFENSE OF PURITY	\$2.25
Doherty, GALL AND HONEY	\$2.75
Leen, PROGRESS THROUGH MENTAL PRAYER	\$2.75
Sheen, THE MYSTICAL BODY OF CHRIST	\$3.00
Savage, SMOOZIE, REINDEER OF ALASKA	\$1.50
Hunt, LIFE OF OUR LORD FOR CHILDREN	\$1.50
Windham, SIX O'CLOCK SAINTS	\$1.50

SHEED & WARD . 63 Fifth Ave. . N.Y.C.

BELLES LETTRES

NOTABLE in these days is the simple fact that not all the presses are turning out only books on the war. Poetry, essays, criticism still have their devotees, though this year has not been more than average in the quality of these works.

Good news for lovers of poetry is the appearance of *The Collected Poems of Charles L. O'Donnell*. (The Notre Dame University Press.) Father O'Donnell, who held the post of Rector of the University before his death, was easily one of our best Catholic poets.

Other volumes of verse that ring true are *A Witness Tree*, by Robert Frost (Holt. \$2), which is Frost at his best, and *The Garden Is Political*, by John Malcolm Brinnin (Macmillan. \$1.75). His verse is aloofly intellectual, but shows great craftsmanship; if he but keep poise, he may become one of our great poets.

Three other groups of poems are good, though not so important as the above. *Bells and Grass*, by Walter De La Mare (Viking. \$2.50), is a beautifully illustrated and printed book, which is not quite the bewitching De La Mare of old, but still good. Theodore Maynard, in *Not Even Death* (Saint Anthony Guild Press.), gives us a quiet little book that flashes in spots, and Mary Fabyan Windeatt's *Sing Joyfully* (The Catholic Literary Guild) does just that, with a fine undertone of humor and reverence.

Two very stimulating interpretations of literature will be found in *The Novel and Society*, by N. Elizabeth Monroe (University of North Carolina. \$3), and *Noble Castle*, by Christopher Hollis (Longmans, Green. \$2.50). In the first, Miss Monroe, taking a firm stand on Christian standards, shows that a philosophy of life and literary excellence are intimately linked, and she studies the modern novel in that light. Mr. Hollis ranges over a wide field of criticism, and does a particularly fine job of tracing Christian intimations in the great classic poets.

Dorothy Sayers, better known for detective fiction, attempts and succeeds rather indirectly in showing the analogy between artistic creation and Christian views on God the Creator. This she does interestingly, if not with dogmatic accuracy, in *The Mind of the Maker* (Harcourt, Brace. \$2).

A lighter survey of literary scenes and figures, gathered from a long life of reading and teaching, is enter-

tainingly done in *Living Upstairs*, by Francis Meehan (Dutton. \$2.50). The emphasis throughout is on the great books, their wisdom and abiding message. A representative collection of American writers is made easily available in *American Harvest*, edited by Allen Tate and John Peale Bishop (Fischer. \$3.50). Many of the authors included leave one with an unpleasant impression of spiritual shallowness and materialistic coarseness, but it is a good cross-section of American writing.

Somewhat parallel, but vastly different, is *Great Modern Catholic Short Stories* (Sheed and Ward. \$3), compiled by Sister Mariella Gable, O.S.B. Many of the stories are Catholic only in the sense that they are about things Catholic, but it does contain some classics.

In a narrower field, William Gaunt's *The Pre-Raphaelite Tragedy* (Harcourt, Brace. \$3) does a splendid job in catching the spirit of the times that boasted Rossetti, Millais, William Morris and others of those Byronic days. It is a powerful biography of an esthetic idea and ideal.

On the lighter side, several noteworthy volumes have caught our attention. There is first, the ebullient Westbrook Pegler's *George Spelvin, American, and Fireside Chats* (Scribner's. \$2.50), in which a wide variety of topics are discussed in a style that simply fizzles. The book races along entrancingly and is filled with common sense and a stream of thought that is high, mighty and clean.

Ogden Nash is back again, with a book of admirable fooling in his witty verse. It is *Good Intentions* (Little, Brown. \$2), and will not disappoint Nash fans. Then comes a delight of a book from a really great satirist, James Thurber. *My World—and Welcome to It* (Harcourt, Brace. \$2.50) is not all funny; there are some creepy tales in it, and the whole is filled with his rather quizzical puzzlement about the world. But there is lots of shrewdness beneath the puzzlement.

Once again, let your attention be called to the fact that some of the finest verse being published in the country can be found in the issues of *Spirit*, the journal of the Catholic Poetry Society. And, as a matter of fact, some good verse appears on AMERICA's poetry page, too.

HAROLD C. GARDINER

The illustrations in this Book Section are by Victor Dowling.

POTPOURRI

THERE are any number of books on the war, but I imagine they are all so well known that there is little need to recall them to you. Among them, we may just mention such ones as: *The Raft*, and the very different and very funny classic, *See Here, Private Hargrove*. Apart from these two, just to jog the memory, this section will keep away from the blitz and its blights.

For adventures in far lands there are these: *Lands of New World Neighbors*, by Hans Christian Adamson (McGraw-Hill. \$3.50), an exploration of the Americas. *I Like Brazil*, by Jack Harding (Bobbs-Merrill. \$3), is about our ally to the South. British East Africa is the locale of *Four Years in Paradise*, by Osa Johnson (Lippincott. \$3.50), and a wide field is surveyed by William Lythe Schurz in *Latin America* (Dutton. \$3.75). Paul McGuire in *Westward the Course* (Morrow. \$3.75) is an Australian Catholic who tells of his travels in Oceania. William Beebe traveled the western coasts of Central America, and what he saw is told in *Book of Bays* (Harcourt, Brace. \$3.50). A globe-trotter in the Caribbean is Nicol Smith, who relates his adventures in *Black Martinique and Red Guiana* (Bobbs-Merrill. \$3.50).

The American locale is featured in these: Virginia Moore in *Virginia Is a State of Mind* (Dutton. \$3) pictures the past and present glories of her native State. And much of the same line is followed in *Texas: A World in Itself* (McGraw-Hill. \$2.75), by George Sessions Perry. You get a delightful flavor in *Summer Yesterdays in Maine* (Harper. \$2.50), by Willard J. Sperry, and can wind up with a Frenchman guzzling cocoanut champagne (*horrible dictu!*) on Broadway in Jules Romaine's *Salsette Discovers America* (Knopf. \$2.50).

These are what you might call biographical adventures. *The Man on My Back* (Macmillan. \$3), by Eric Linklater; *Native American* (Scribner's. \$3), by Ray Stannard Baker; *The Last of the "Logan"* (Cornell University Press. \$2), in which Robert Coffin takes you among the whales and the cannibals. For boys from six to sixty-six there is Will James' *The American Cowboy* (Scribner's. \$2.50); and Sir Philip Gibbs has something to say about our country in *America Speaks* (Doubleday, Doran. \$3). Mexico is what Gertrude Diamant writes about in *The Days of Ofelia* (Houghton Mifflin. \$2.75). *Year of the Wild Boar. An American*

Woman in Japan, by Helen Mears (Lippincott. \$2.75), is a newspaper-woman's summing up of our Pacific enemy.

Krishnalal Shridhani in *My India, My America* (Duell, Sloan and Pearce. \$3.75) sort of lets us see ourselves as others see us. William A. Agar's *Dilemma of Science* (Sheed and Ward. \$2) gives an insight into the attitude of modern science. And N. S. Timasheff in *One Hundred Years of Probation* (Fordham University Press. \$1.50) has something valuable for social-welfare workers. *Guide Posts in Chaos* (Cromwell. \$2) is Channing Pollock's contribution to the literature of common sense. Judge Camille Kelley's *A Friend in Court* (Dodd, Mead. \$3) is just the thing for a case-study for district- and public-health workers. The romance of sulphur is what William Haynes has to tell in *The Stone That Burns* (Van Nostrand. \$3.75); and Dickson Hartwell's *Dogs Against Darkness. The Story of the Seeing Eye* (Dodd, Mead. \$3) explains itself. More general are *My Friends, the Apes* (Little, Brown. \$3), by Belle J. Benchley, the curator of the San Diego Zoo. And *Golf is a Friendly Game*, by Paul Gallico (Knopf. \$2.50), winds up this miscellany with some short stories about those impatient folk, the golfers.

You don't have to buy all these books; you don't even have to read 'em all. But they represent a variety of things, and variety is commonly said to be the spice of life, and we can do with a little of that.

HENRY WATTS



The book of the year—

The

WORLD'S GREAT CATHOLIC LITERATURE

Edited by George N. Shuster

This superb anthology of the world's greatest Catholic prose literature contains over 200 selections from the writings of outstanding authors—a virtual library in one volume which covers a period of two thousand years. The scope of the volume is wide—including short stories, essays, letters, biographies and extracts from famous longer books—and it presents a panorama of Catholic prose through the centuries from the writings of the early Church Fathers to our own day.

\$3.00

THE SMALL MISSAL FOR SERVICE MEN

Here is the ideal gift for the man in the service. This SMALL MISSAL contains the Proper of the Mass for all Sundays and Principal Feasts of the Year, the Rite of Benediction, Vespers and Compline for Sundays and other devotions. It has a flexible, water repellent, khaki colored binding; is handy pocket size; and is printed in clear, legible type.

\$1.00

The Shining Tree

By Lucille Papin Borden

An appealing and inspiring modern Christmas tale is the latest work from this widely popular author. It tells of a little girl refugee who, overlooked by her millionaire grandfather in the huge New York railroad station, is befriended by a newsboy and his friends.

\$2.00

A Woman Wrapped In Silence

By Rev. John W. Lynch

Never has the story of Mary been told more completely, or with more reverence, dignity and universal appeal. "A happy and fluent writer of verse, Father Lynch uses his talent for a more touching and human portrait of the Mother of God than is possible in prose."—*America*.

\$2.00

Philosophy for the Millions

By J. A. McWilliams

This fascinating and popular study of philosophy furnishes practical solutions to a multitude of pressing modern problems and the role of the Christian in our present crisis.

\$2.00

A History of Social Thought

By Paul H. Furfey

Starting with an outline of early society, its family and kinship usages, Dr. Furfey traces the history of social thought through the ages to the rise of formal sociology in the 19th century.

\$2.75

Fast by the Road

By John Moody

"Catholics can learn from Mr. Moody a greater appreciation of the treasures that are theirs . . . and how to be worthy and effective witnesses to the Faith."—*Commonweal*.

\$2.50

The Story of American Catholicism

By Theodore Maynard

The fascinating history of the Catholic Church in America. "A miracle of completeness, conciseness and interest-compelling liveliness."—*The Catholic Transcript*.

\$3.50

THE MACMILLAN CO., 60 Fifth Ave., New York

Longmans Books



For Christmas

Fiction:

NEVER NO MORE	by Maura Lavery	\$2.50
TREMAYNES AND THE MASTERFUL MONK		2.00
And Other Novels by Owen Francis Dudley		
THE OLD PARISH		2.00
And Other Novels by Doran Hurley		

Travel and History:

ACROSS A WORLD	by John J. Considine, M.M.	2.50
OUR LAND AND OUR LADY	by Daniel Sargent	2.50
FRANCE, MY COUNTRY	by Jacques Maritain	1.25

Biography:

THE REED AND THE ROCK (Life of Bishop Bruté)	by Theodore Maynard	2.75
IN NO STRANGE LAND (American Converts)	by Katherine Burton	2.50
SORROW BUILT A BRIDGE	by Katherine Burton	2.50
HIS DEAR PERSUASION (Mother Seton)	by Katherine Burton	2.50

Spiritual Reading:

CHRISTMAS AND TWELFTH NIGHT	by Sigrid Undset	.90
SPIRITUAL READINGS FROM MOTHER ST. PAUL		3.00
THE WAY OF THE BLESSED CHRIST	by Vincent Kienberger, O.P.	2.25

Memoirs:

THE HOUSE ON HUMILITY STREET	by Martin W. Doherty	3.00
WE HAVE BEEN FRIENDS TOGETHER	by Raïssa Maritain	2.50
LIGHT BEFORE DUSK	by Helen Iswolsky	2.50

Juvenile:

THE RED HAT (The Story of Cardinal Newman)	by Covelle Newcomb	2.00
THE IMPORTANT PIG	by Julie Bedier	1.00
ST. THOMAS AQUINAS	by Raïssa Maritain	2.50

Buy a Catholic Book for a Catholic Service Man!

On sale at your local bookstore

For Catholic catalogue write:

LONGMANS • 55



th Ave • NEW YORK